

BUDDHIST RELIGION AND MORAL EDUCATION

Class Three



National Curriculum and Textbook Board, Bangladesh

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Buddhist Religion and Moral Education

Class Three
(Experimental edition)

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Preface

The child's mental world is a limitless realm of wonders. Various colourful of imagination are emerged there. Philosophers, psychologists, child specialists and educators always have to contemplate to enrich education in a child's world. Utilizing a child's unbound curiosity, amazement, joy, enthusiasm, and endeavour is necessary for holistic development. Active and experiential learning methods have been incorporated into the curriculum to ensure comprehensive development, as envisioned in the 2021 educational programme.

Under the guidance of the Honorable Prime Minister Sheikh Hasina, the government initiated an epoch-making programme of distributing textbooks for free from pre-primary to tenth grade in all branches of education since 2009. According to her direction, the National Curriculum and Textbook Board has tailored the national curriculum to align with global and local demands, the Fourth Industrial Revolution, SDG 2030, and Vision 2041 for Bangladesh. Different active and experiential learning methods have been integrated to ensure well-rounded development.

In this era of the Fourth Industrial Revolution (4IR), unprecedented advancement has been made in production systems. Without the creation of an intellectually advanced population in such circumstances, society cannot achieve full success in production. An uplifted community mindset must be cultivated. As a pivotal means of human spiritual and mental elevation, religious education plays a vital role. Therefore, every child should possess fundamental knowledge about their respective religion.

Religion is an essential topic that evokes emotional and aesthetic feelings in human beings. Similarly, moral education aids in enhancing humane qualities. Consequently, religion and moral education complement each other. There is no alternative to religious and moral education in promoting exemplary individuals, citizens, and a sense of global brotherhood. Buddhist is one of the four main religions in Bangladesh. Buddhist students, by learning about their religion, will not only gain an understanding of their faith but will also be inspired by its sweetness and beauty to spread love among all.

For the students of class three, the textbook 'Buddhist Religion and Moral Education' has been developed and enriched by supports from contributors who have played vital roles in various stages of writing, editing, content assessment, co-ordination, printing, illustration, graphic design and publication. If any errors or omissions arise in this textbook during its early use, they should be approached with constructive criticism. Guided by the prospects of a brighter future, I hope that the utilization of this textbook will yield positive outcomes for children's appropriate and age-friendly learning.

Professor Md. Forhadul Islam

Chairman

National Curriculum and Textbook Board, Bangladesh



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Chapter One



The Great Renunciation of Siddhartha Gautama and Attaining Buddhahood

This Chapter contains-

- Four signs (Nimittas) seen by Siddhartha
- The renunciation of Siddhartha
- Attaining Buddhahood

There are some events or visions which make human being thoughtful or leave impressions on human mind. Discuss in groups and make a list of such events seen by us.

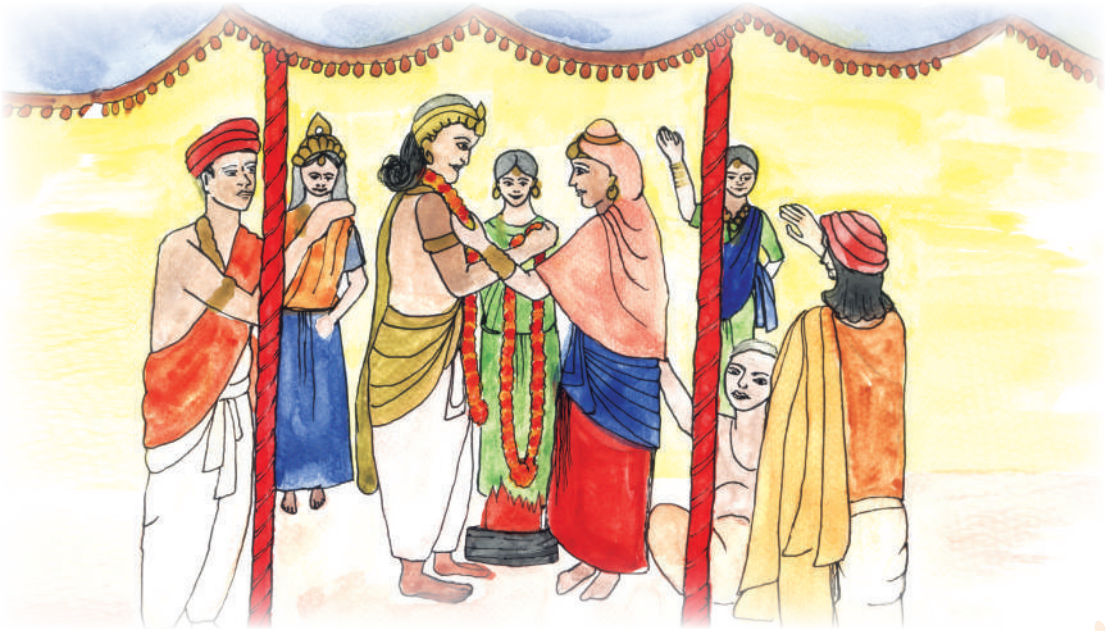
A List
1.
2.
3.
4.
5.

Siddhartha Gautama saw four signs during traveling the city. These signs made him very thoughtful. After seeing these incidents he left home to find out the ways of getting rid of sufferings.

After the renunciation, he attained Buddhahood by severe hardship. In this chapter we will learn about the four signs seen by Siddhartha, his renunciation, and his attaining Buddhahood.

Four signs seen by Siddhartha

After the birth of the Prince Siddhartha, the sage Ashit foretold, “This baby will be the great king if he continues domestic life. If he renounces the domestic life, he will be the Buddha, and will guide human being towards the way to be free from sorrow”. Knowing this the King Suddhodana felt very sorry, that Siddhartha, his only son, would leave home and become a sage. He took various attempts to abstain his son from being ascetic. He was bringing up his son in royal luxurious and joyful environment. Eventually, Siddhartha was growing up from child to puberty, from puberty to a young man. He was not at all interested in the luxuries of the royal palace. The King Suddhodana felt very anxious to find the indifferent behaviour of his young son. He was remembering again and again the prediction of the sage, Ashit. One day the King informed the Ministers about the indifferent behaviour of his son. The Ministers advised him to marry off the young Prince.



Picture-1: The wedding ceremony of Siddhartha and Yashodhara

According to their advice, the King married Siddhartha off to the Princess Yashodhara of Devodaha. After the marriage of Siddhartha, the King Suddhodana became very happy. He thought that now the indifference of the Prince would be driven away and he would no more leave house and be the ascetic. After the marriage, Siddhartha and Yashodhara had been spending a happy life.

One day Siddhartha wished to travel the city. The father Suddhodana arranged the city tour.

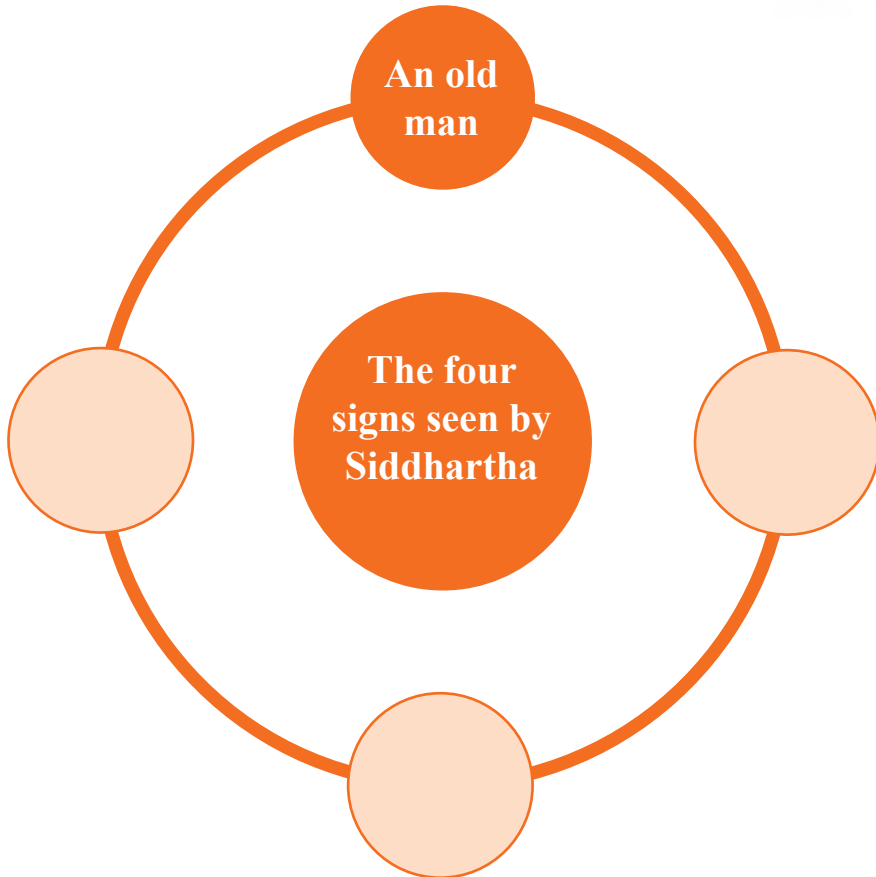


Picture-2: Siddhartha Gautama saw the four events

The King ordered the Ministers, “There should not be anything which can motivate the Prince to be ascetic”. The Prince saw four Nimittas (signs) in four days while traveling the city with his chariot-driver Chandaka. Here the word ‘Nimittas’ (in Pali) means, incident, mark, hints, signs, good or bad symptoms etc. On the first day, he saw an old man walking with the help of stick with great difficulty. On the second day, he saw a sick person crying in pain. On the third day, he saw some people carrying a dead body to the crematorium and they were mourning. On the fourth day, he saw a young ascetic wearing yellow robe. He was smiling. No sign of worries was found on his appearance. The Prince became pleased to see the ascetic. The four signs seen by Siddhartha are called as ‘Four Nimittas’.

Participatory activity-1: Individual work

Mind Mapping: Fill in the gaps with right words



Participatory activity-2: Individual work

Fill in the gaps with the right words:

- a) The Prince Siddhartha will be the ----- King if he leads the family life.
- b) If he leaves home then he will be the -----.
- c) Siddhartha Gautama married ----- the Princess of Devadaha.
- d) The Prince became very pleased to see the -----.
- e) Four events seen by Siddhartha Gautama are called '-----'.

The Renunciation of Siddhartha Gautama

Seeing the four signs, Siddhartha realized that man suffers sorrows when he is sick; when he becomes old; when someone dies. Man suffers when he loses dear ones. Man suffers when he meets some one whom he doesn't like. Man suffers when he doesn't get the desired thing. This is the natural characteristics of human life. The rich and the poor, the king or the subjects, man or woman, every one suffers from these in various ways. He started thinking, "Isn't there any way to be relieved from all these sufferings?" Thinking about these he became worried. He thought seriously about the ascetic. At last he decided to leave home in search of the way to get relief from the sufferings.



Picture-3: Siddhartha is watching his son Rahul and wife Yashodhara at a glance before Renunciation

At that moment he got the news of the birth of his only son, Rahul. He became further afraid of being attached to the son's affection. It was the midnight of full moon of the month Ashara. His wife and son were in deep sleep. Siddhartha decided to leave home after having a look at his wife and son.

Afterwards, he awoke the chariot-driver, Chandaka from sleep. The name of Siddhartha's favorite horse was Kanthaka. Chandaka reached there with the horse Kanthaka as Siddhartha ordered. Siddhartha arrived on the bank of the

river Anoma riding on the horse Kanthaka. He said goodbye to Chandaka and Kanthaka. Chandaka urged him and tried to take him back home, but couldn't. Chandaka returned to the Palace after saying good bye to the Prince in tears.

Hearing the sad news of renunciation of Siddhartha from Chandaka, there started a bewail in the Palace. Siddhartha was then 29 years old.



Picture-4: The Renunciation of Siddhartha Gautama

Exercise-3: Group work (Brain storming)

Making List: 'The causes of human sufferings' – discuss in group and make a list.

The list

1. Suffering from sickness
- 2.
- 3.
- 4.

Exercise-4: Pair work: Tick (✓) the right/wrong

- a) Being old is a matter of sorrow. Right/wrong
- b) Losing dear one is not a sorrow. Right/wrong
- c) Meeting a person, we dislike is a sorrow. Right/wrong
- d) Not to get a desired thing is not a sorrow. Right/wrong
- e) Siddhartha decided to leave home after having a look at his wife and son. Right/wrong

Attaining Buddhahood by Siddhartha Gautama



Picture-5: being ascetic by Siddhartha

Before saying good-bye to the chariot driver, Chandaka, Siddhartha gave up all his royal attires including dress, crown, jewelry, etc. He wore the yellow robe. He cut his long hair by the sword. Then he went to the hermitage of the sage Bhargava. He meditated there for few days. But there he didn't find the way to get rid of sorrows. From there he went to Rajageha. In Rajageha he met the king Bimbisara. The King was very pleased to see his calm, quiet and beautiful appearance. He requested the ascetic Gautama to receive the post of

the Chief of the Army of his country. But Siddhartha refused his offer and went away to the hermitage of the Sage Arar Kalam. He spent a long period here. Sage Arar Kalam also couldn't show the way to get rid of sorrows. He went to various pilgrimages in search of new guide and met many sages. In his journey, Koundonnyo, Aswajit, Bappo, Mahanama and Bhaddiya accompanied him. They were the disciples of the Sages Arar Kalam and Ramaputra Rudrak. Afterwards they were known as the 'Five great Disciples'. At last Siddhartha reached the village Uruvela, on the bank of the River Nairanjana. The place was calm and deserted. Here he started his deep meditation. Many days passed. Siddhartha became thin and weak. He understood, it was necessary to keep well and healthy to continue his perseverance. Therefore, he decided to follow the middle path.

There was a village called Senani near Uruvela. He started to go to the village Senani in quest of Alms. As he was weak he could not go far. So, he sat under a large Banyan tree and absonbed in deep meditation. At that time, Sujata, a daughter of the Senani family, offered Payasanno (Pies; a food item made of milk, sugar and rice) to him. Siddhartha gained strength by eating it. Then he started to meditate again and promised, "Let my bone, skin, flesh become dried. I will not leave this seat until achieving Buddhahood." Then he absorbed in deep contemplation.



Picture-6: Siddhartha in deep meditation

At that time Mara, the evil spirits, came to divert him from his meditation by hook or by crook. They could not interrupt Siddhartha's meditation. Mara were defeated and fled away. By defeating Mara, Siddhartha Gautama attained the Bodhigyan or Buddhahood. He became famous as 'Buddha' in the world. He was then 35 years old. Now the place where he attained Buddhahood is known as 'Bodhgaya'.



Picture-7: Attainment of Buddhahood

Participatory activity-5: Pair work (Make sentences)

Discuss in pair and make sentences with the following words

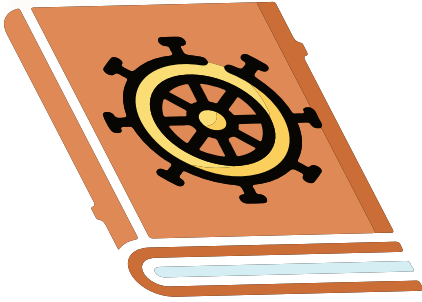
Chandaka	
Five Disciples	
Bimbisara	
Bodhigyan	
Bodhgaya	

Participatory Activity-6: Individual work

Quiz: Give tick (✓) to the right answer

- Whose hermitage Siddhartha went at first? Bhargava/ Arar Kalam/ Ramaputra Rudrak
- Who is the King in Rajageha Siddhartha Gautama met with? Ajatasatru/ Bimbisara/Prasenjit
- How old Siddhartha was when he left home? 15years/25years/29years
- How many disciples followed Siddhartha at the beginning? 5/15/25
- Who offered Payasanna to Siddhartha Gautama? Krisha Gautami /Gopa/Sujata
- What is the name of the tree under which Siddhartha sat for meditation? Arjun/ Banyan/ Shal
- How old Siddhartha was when he attained Buddhahood? 25years /35years/45years

Chapter Two






Introduction to the Tipitaka

This Chapter Contains-

- The meaning of the word Tipitaka
- Introducing the Tipitaka
- Sutta Pitaka
- Vinaya Pitaka
- Abhidhamma Pitaka.

The Tipitaka is the holy book of the Buddhists. Let us discuss in group about the meaning of the word ‘Tipitaka’ and its different parts:

Today we shall know about the Tipitaka, the holy religious book of the Buddhists.

The Tipitaka	
Sutra Pitaka	
Vinaya Pitaka	
Abhidhamma Pitaka	

Picture-8: The Tipitaka

The meaning of the word Tipitaka

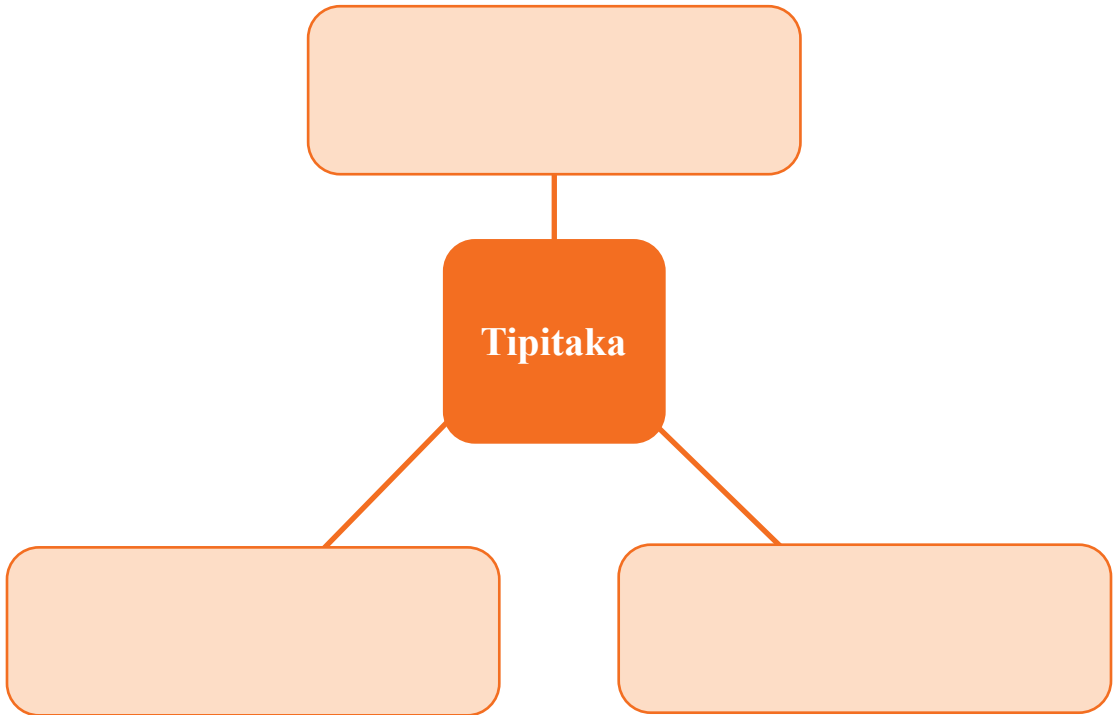
The word Tipitaka consists of the words 'Ti' and 'Pitaka'. 'Ti' means three. 'Pitaka' means basket, container, bowl etc. So, the meaning of 'Tipitaka' is three baskets or three bowls or three containers. The collected religious advices of Buddha are divided into three Pitakas. The three Pitakas are:

1. Sutta Pitaka
2. Vinaya Pitaka
3. Abhidhamma Pitaka

These three Pitakas are called together as 'Tipitaka'. Gautama Buddha preached the religion for forty-five years. The religious advices delivered by Buddha are preserved in the Tipitaka.

Participatory Activity-7: Individual work

Mind Mapping: Fill in the gaps with the right words.



Participatory Activity-8: Pair work

Quiz: Tick (✓) the right answer

- a) The meaning of the 'Ti' is ----- . Three/Thirty/Thirty- three
- b) The meaning of the word 'Pitak' is ----- . Container/thing/theme
- c) How many years did Buddha preach the religion? 35years/45years/50years
- d) Where are the religious advices of Buddha preserved? The Gita/The Tipitaka/The Quran
- e) Which one is not included in the Tipitaka? Vinaya Pitaka/ Abhidhamma Pitaka/ Buddha Charita

Introduction to the Tipitaka

Sutta Pitaka

Buddha delivered many sermons in the form of Sutta (Sutra). The Pitaka which contains the religious sermons in the form of Sutta, is called the Sutta Pitaka. Sutta Pitaka is divided into five parts.

1. Digha Nikaya
2. Majjhima Nikaya
3. Samyutta Nikaya
4. Anguttara Nikaya
5. Khuddaka Nikaya

There are many important suttas included in the five parts of the Sutta Pitaka. By reading these suttas one can achieve human qualities and build an ideal life.

Participatory Activity-9: Individual work

Making List: Make a list of five Nikayas or parts.

The list
1.
2.
3.
4.
5.

Vinaya Pitaka

The word 'Vinaya' means rules, principles, discipline, regulations etc. Buddha introduced many rules for the Bhikkhu and Bhikkhuni Sangha to lead well-disciplined and virtuous life. These rules are included in the Vinaya Pitaka. Buddhist Monks (Bhikkhus) and Nuns (Bhikkhunies) lead life following these

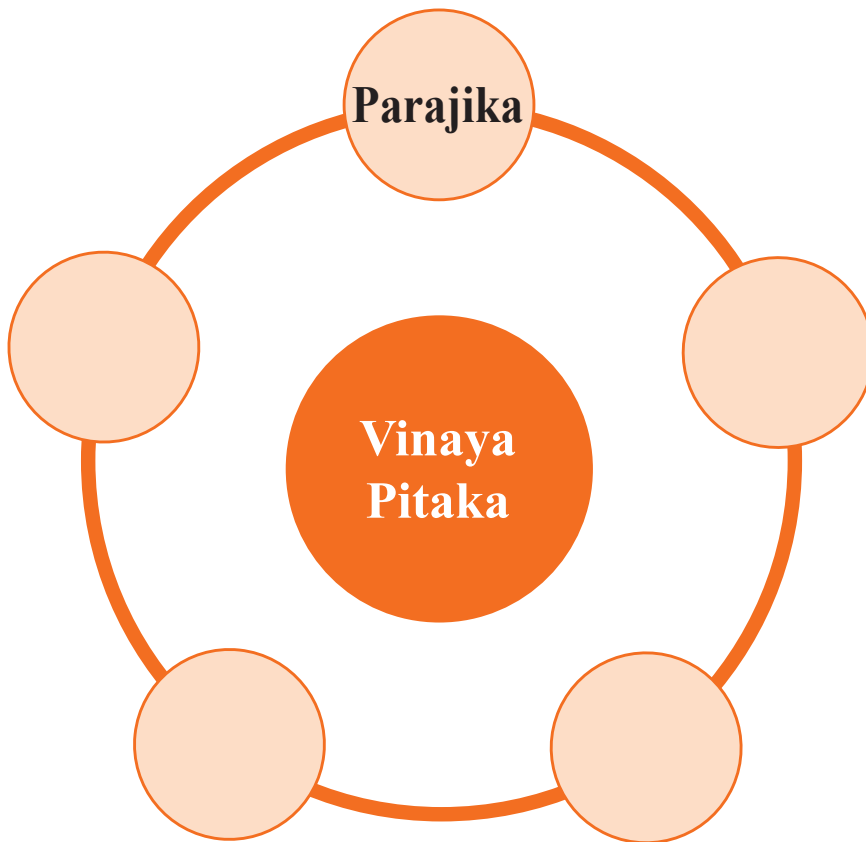
rules and principles as narrated in the Vinaya Pitaka. There are five books in the Vinaya Pitaka. The books are:

1. Parajika
2. Pacittiya
3. Mahavagga
4. Chullavagga
5. Parivarpatha

Parajika and Pacittiya are together called Sutta Vibhanga. On the other hand, Mahavagga and Chullavagga are together called the Khandaka. In brief, Sutta Vibhanga, Khandaka and Parivarpatha are the three parts of Vinaya Pitaka.

Participatory Activity-10: Individual work

Mind Mapping: Fill in the gaps with the right words



Abhidhamma Pitaka

The third part of the Tipitaka is the Abhidhamma. The Word ‘Abhidhamma’ is the combination of the words ‘Abhi’ and ‘dhamma’. ‘Abhi’ means special, further, extra or analytical. So, the word ‘Abhidhamma’ means special religion, further study of religion or analysis. Specially the Citta, Cetasika, Rupa and Nibbana - these four subjects are specially discussed in Abhidhamma Pitak. In fact, the philosophy of Buddhism is the main theme of Abhidhamma Pitaka. Abhidhamma contains seven books. The books are:

1. Dhammasangani
2. Vibhanga
3. Dhatukatha
4. Puggalapannatti
5. Kathavatthu
6. Yamaka
7. Patthana

Participatory activity-11: Pair work

Processing Skills: Write the following books in the right place

The Books: Dhammasangani, Parajika, Khuddaka Nikaya, Digha Nikaya, Dhatukatha, Mahavagga, Anguttara Nikaya, Vibhanga, Samyutta Nikaya, Pacittiya, Puggalapannatti, Cullavagga, Kathavatthu, Parivara Patha, Yamaka, Majjhima Nikaya, Patthana

Sutta Pitaka	Vinaya Pitaka	Abhidhamma Pitaka

Chapter Three



Vandana

This chapter contains-

- Vandana
- Bhikkhu Vandana, Matri Vandana, Pitri Vandana in Pali and English
- The rules of Vandana
- Merits of Vandana.

Participatory activity-12: Pair work

Making List: Make a list of Vandanas (Prayers) we usually recite at home.

The name of Vandana
1.
2.
.
.
.

Vandana



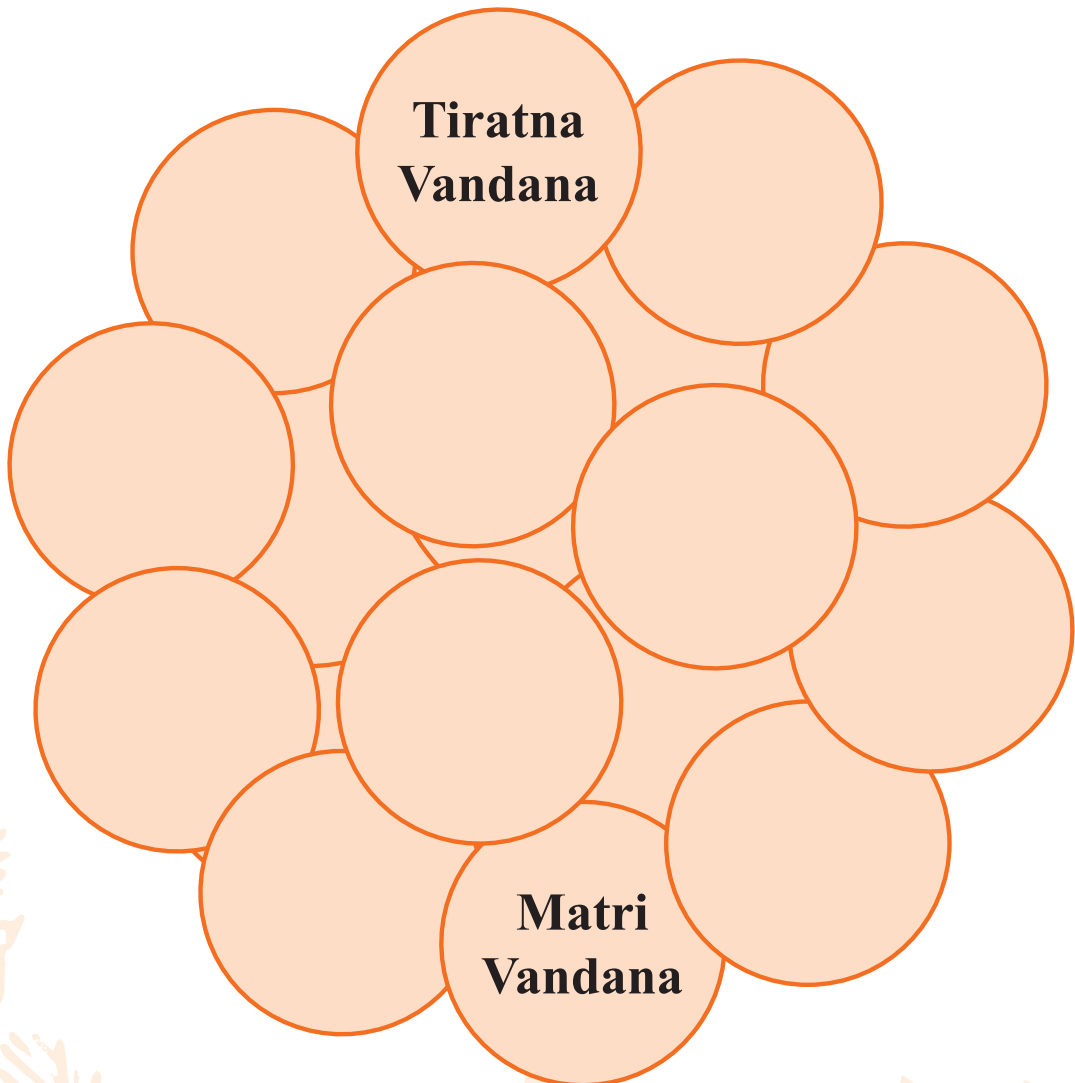
Picture-9: The parents are offering Vandana in the Buddhist Temple together with their kids.

The meaning of the word ‘Vandana’ is prayer, homage, adoration, devotion, regards and respects. The Buddhists offer prayers every day in front of the statue of Buddha at vihara or in front of the alter of Buddha-statue at home. There are various kinds of prayers, for example: Tiratna Vandana (Homage to the Three gems), Astavimsati Buddha Vandana (Homage to Twenty eight Buddhas), Bhikkhu Vandana (Homage to Bhikkhus), Matri Vandana (Homage to Mother), Pitri Vandana (Homage to Father), Bodhi Brikkha Vandana (Homage to Bodhi Tree), Saptamahastan Vandana (Homage to Seven Holy Great Places), Stupa Vandana (Homage to Stupa), etc. In the Tiratna Vandana we pay homage to the three gems, i.e., Buddha, Dhamma and Sangha. In the Bhikkhu Vandana, we pay tribute and pray apology for our crimes or misbehaves. In the Matri Vandana we pay homage and regards to our mother for she brought up us with love and affection. In the Pitri Vandana we pay homage and respects to father for he

offered us support and education. Through the Saptamahasthan Vandana we pay homage to the Seven Holy Great Places marked for Buddha's memories. In the Stupa Vandana, homage is paid to stupas where ashes and utensils of Buddha are preserved. The Buddhists are used to pray twice a day- in the morning and in the evening. In this lesson we shall know about Bhikkhu Vandana, Matri Vandana and Pitri Vandana.

Participatory Activity-13: Individual work

Making snow-ball: Make snow-ball with the names of different prayers



Bhikkhu Vandana

Okasa, vandami Bhante, dvarattayena katang sabbang Aparadhang khamatu me bhante. Dutiyampi, Okasa, vandami Bhante, dvarattayena katang sabbang Aparadhang khamatu me bhante. Tatiyampi, Okasa, vandami Bhante, dvarattayena katang sabbang Aparadhang khamatu me bhante.

English Translation

Bhante! Please give me space. I am offering salute to you, please forgive me for all my sins or crimes committed by my body, words and mind.

Second time, Bhante! Please give me space. I am offering salute to you, please forgive me for all my sins committed by my body, words and mind.

Third time, Bhante! Please give me space. I am offering salute to you, please forgive me for all my sins committed by my body, words and mind.

Matri Vandana

Katvana kaye rudhirang khirang ya sineha purita

Payetta mong sangvaddhesi vande tang mama matarang.

English Translation of Matri Vandana: I am paying homage to my affectionate mother, who brought me up by feeding me her own milk.

Pitri Vandana

Dayaya paripunnova janako yo pita mama,

Posesi buddhing karosi vande tang pitarang mama.

English translation of Pitri Vandana:

I am paying homage to my kind father who supported me and helped me to acquire knowledge and intelligence.

Participatory Activity-14: Group work

Role-Play: Show how to perform Bhikkhu Vandana, Matri Vandana and Pitri Vandana

Rules of Vandana

One should pray at Monastery or at home by following rules. Usually we pray

twice a day- in the morning and in the evening. It is good to pray in Buddhist Monastery (Buddha Vihara) or at home sitting in front of the statue or a picture of Buddha. However, we have to wash our face, hands and feet and have to wear clean clothes before offering prayer. We should pray always in pure heart. One cannot think any thing evil while praying. One has to pray kneeling down with folded hands. At the end of prayer, one has to bow to the elders.

Participatory Activity-15: Pair work

Matching: discuss in pair and match the sentences of the right side with those of the left side.

a) by following the rules	a) it is good to pray
b) In front of the statue or portrait	b) one should not think evil
c) Before praying	c) one should pray
d) always in pure heart	d) one has to pray
e) At the time of prayer	e) one has to wash, face and feet

Participatory Activity-16: Individual work

Fill in the gaps: Fill in the gaps with the right word

- A) By following the rules ----- should be offered.
- B) Usually in the ----- and ----- prayer should be offered.
- C) One should always pray in -----.
- D) During prayer one should not -----.
- E) After prayer one has to bow to -----.

The Merits of Vandana

There are many merits of vandana. Mind becomes calm due to performing vandana regularly. The mind is never disturbed by evil thoughts. Character remains fair. It helps to do good by keeping someone abstained from evil deeds. It helps to increase the respect for religious teacher, mother, father, and the elders. It also helps to develop the attitude to do welfare of others. Vandana develops love and care for animal and nature. One can be saved from dangers by praying

Write a Paragraph: Write about the changes that happen in our life due to praying regularly.

[illegible]

Right or wrong: Tick (✓) right/wrong

- The merits of vandana are many. Right/wrong
- Mind remains peaceful if we pray. Right/wrong
- Evil thoughts develop if we pray. Right/wrong
- The character cannot be fair due to prayer. Right/wrong
- By doing vandana one can be saved from dangers. Right/ wrong

Chapter Four



Five Precepts (Pancasila)

This chapter contains:

- Sila (Precept)
- Pancasila (Five Precepts)
- Prayer for Pancasila or Five Precepts
- Importance of Pancasila or Five Precepts

Sila (Precept)



Picture-10: Parents with their children receiving Sila from Buddhist monks.

Sajeeb and Subal are two friends. They read in the same school. They also live in the same area. Every day they play in the field with their friends. One day after

playing, Sajeeb told Subal, “I’ll go to Monastery with my parents and siblings next Friday. We’ll listen about Sila or Precept from the monks. You may come.” Subal said, “Fine, I’ll come next morning.” Accordingly, Subal came to Sajeeb’s home in the morning. He bowed to Sajeeb’s parents. They started together for the Monastery (Vihara). After reaching the Vihara, they offered worship with food and flowers. They paid homage to Tiratna. They also paid homage (Vandana) to the monks and received Five Precepts (Pancasila). Then the respected monks started preaching about Precept or Sila. He said, ‘Sila’ means character, nature, rules and regulations, discipline and self-restraint, etc. Physical, verbal, and mental restraints are also called Sila. Sila is the origin of all good works. Sila is an invaluable wealth in human life. It is also called the safeguard for human life. Gautama Buddha introduced the Precepts or Sila to form a disciplined and beautiful life. People who practise Sila are called Silavana. The fragrance of flowers flows only in the direction the wind blows. But the glory of a person with Sila spreads in all directions. Sila makes life beautiful. Various types of Sila are mentioned in the Tipitaka. These are Pancasila, Astasila, Dasasila and Patimokkha Sila. The Lay Buddhists practise Five Precepts or Pancasila every day. The lay devotees practise Eight Precepts or Astasila during Purnima (the full moon), Astami (eight lunar day)) and Amavasya (new moon). Eight Precepts or Astasila is also called Upasatha Sila. The Samaneras and Samaneris practise Dasasila every day. For this reason, Dasasila is called “Pabbajjya Sila.” The Bhikkhus and Bhikkhunis practise Patimokkha Sila. Sila has many good effects. Buddha said, “Sila brings wealth and happiness. It is the means of attaining heaven. Sila helps to achieve Nirvana. So, everybody should perform Sila in a perfect way.”

Both Sajeeb and Subal become very pleased to hear the preaching of the monk. They feel inspired to perform Precept or Sila. Then they come back home after paying homage to the monk.

Participatory activity-19: Individual work

Fill in the blanks with the right words

- Sila is the origin of all the ----- works.
- Sila is an invaluable ----- in human life.
- practise Five Precepts or Pancasila every day.
- Astasila is also called ----- Sila.
- The Samaneras and Samanaris practise ----- every day.
- The Bhikkhus and Bhikkhunis practise ----- Sila every day.

Pancasila (Five Precepts)

The word 'Pancasila' consists of 'Panca' and 'Sila.' 'Panca' means five and 'Sila' means precept or rule or principle. So, Pancasila means five precepts. The Five Precepts initiated by Buddha are called Pancasila. The Mahakarunika (great merciful) Buddha introduced Five Precepts (Pancasila) to the lay Buddhists. The lay Buddhists perform Pancasila every day. So, Pancasila is also called nityapaloniya Sila. It is to be performed every day. Pancasila needs no specific time or place to be performed. Pancasila may be performed by body, mind and speech at any time and at any place.

The rule of taking Pancasila or Five Precepts

One should perform Pancasila with a perfect mind. One must wash his face, hands, and feet before taking Pancasila. One needs to wear clean clothes. Then he must kneel down and fold hands together to pray for Sila to the monk. The Bhikkhu provides lay Buddhists with Pancasila. They repeat it together. But one can take Pancasila by oneself.

Pancasila prayer in Pali

Okasa, Ahang Bhante Tisaranena Saha Pancasilaang Dhammang
Yachami, Anuggahang Katva Silang Detha Me Bhante.

Dutiyam Pi Okasa, Ahang Bhante Tisaranena Saha Pancasilaang Dhammang
Yachami, Anuggahang Katva Silang Detha Me Bhante.

Tatiyam Pi Okasa, Ahang Bhante Tisaranena Saha Pancasilaang Dhammang
Yachami, Anuggahang Katva Silang Detha Me Bhante.

Bhikkhu: Yamahang Badami Tang Badetha

Devotees: Ama Bhante

English translation of prayer for Pancasila

Bhante! Give relief. I pray for Pancasila with Tisarana. Please give me Pancasila.

2nd time, Bhante! Give relief. I pray for Pancasila with Tisarana. Please give me Pancasila.

3rd time, Bhante! Give relief. I pray for Pancasila with Tisarana. Please give me Pancasila.

Monk says: Tell what I say.

Receiver of Sila: Yes Bhante, I'll do.

Now the receiver of Sila recites Tisarana with the monk.

Tisarana Vandana in Pali

Buddhang Saranang Gacchami
Dhammang Saranang Gacchami
Sanghang Saranang Gacchami
Dutiyampi Buddhang Saranang Gacchami
Dutiyampi Dhammang Saranang Gacchami
Dutiyampi Sanghang Saranang Gacchami
Tatiyampi Buddhang Saranang Gacchami
Tatiyampi Dhammang Saranang Gacchami
Tatiyampi Sanghang Saranang Gacchami

Tisarana Vandana in English Translation

I am taking refuge in Buddha.
I am taking refuge in Dhamma.
I am taking refuge in Sangha.

2nd time

I am taking refuge in Buddha.
I am taking refuge in Dhamma.
I am taking refuge in Sangha.

3rd time

I am taking refuge in Buddha.
I am taking refuge in Dhamma.
I am taking refuge in Sangha.
Taking refuge has been completed.
The persons praying for Sila: Yes, Bhante.
Then the monk will offer Pancasila and the receiver will recite it with him.

Pancasila in Pali

1. Panatipata Veramani Sikkhapadang Samadiyami.
2. Adinnadana Veramani Sikkhapadang Samadiyami.
3. Kamesu Micchacara Veramani Sikkhapadang Samadiyami.
4. Musavada Veramani Sikkhapadang Samadiyami.
5. Sura Meraya Majja Pamadatthana Veramani Sikkhapadang Samadiyami.

Pancasila in English Translation

I am undertaking-
 not to kill any living beings.
 not to take anything not given to me.
 not to make unlawful uses of the senses.
 not to tell lies.
 not to take alcohol or any drug.

Participatory activity-20: group work

Role play: display the process of Pancasila, one playing the role of a monk and the others playing the role of the receivers of Pancasila.

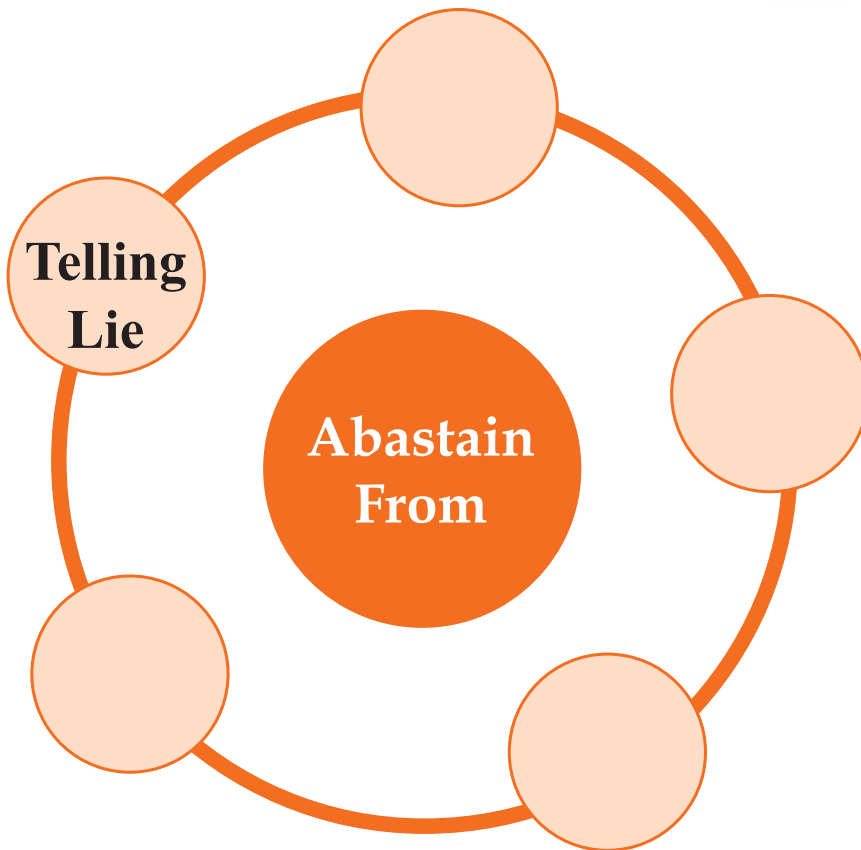
The importance of Pancasila or Five Precepts

Pancasila or Five Precepts keeps men aloof from killing, taking things not given, telling lies, taking drugs, etc. These five evil doings stain human character and create disorders in society. These also disrupt peace and harmony in society. Therefore, we should seriously abstain from doing these five evil things. The first Sila or Precept of Pancasila not only abstains us from killing but also inspires us to love all living beings. All beings are afraid of punishment. They suffer if they are hurt. As we love our life, so all other beings love their life. Life is adorable to all. Hence, we should abstain from killing or hurting any beings. Second Sila abstains us from taking things not given or granted for us. At the same time, it motivates us to give grants to others. When I lose anything, or it is taken by anybody I must suffer. This is true for everybody. Therefore, we should not steal or take things not given to us. Third Sila makes us avoid the misuse of the senses. It also teaches us how to behave well with others with love and respect. The person who does immoral things is hated by all. He is punished for his immoral doings. That is why we should not do immoral things. Fourth Sila keeps us avoid telling lies. At the same time, it always motivates us to speak the truth. Nobody believes in a liar. He is disgraced everywhere. Hence, we should abstain from telling lies. Fifth Sila helps to avoid taking drugs. It also inspires us to lead an honest life. Drugs spoil man's wit, and sense of good and evil. Drugs create various diseases in the body. For this, we should keep ourselves away from taking drugs. Thus, we can lead a healthy, happy, and honest life.

Now it can be said that Pancasila or Five Precept makes human life beautiful. It leads man to the right way of life. It also creates peace and harmony in social life. Therefore, Pancasila has limitless importance in human life.

Participatory activity-21: Individual work

Mind mapping: Fill in the blanks with appropriate words



Participatory activity-22: Pair work

Writing sentences: Write five sentences about the changes that occur in our life for observing Pancasila.

1.	
2.	
3.	
4.	
5.	

Chapter Five



Sanghadana

This chapter contains-

- Sangha and Sanghadana
- Materials of Sanghadana
- Dedication Verse of Sanghadana
- Merits of Sanghadana
- Story of Dana (donation)



Picture-11: Sanghadana

Participatory activity-23: Pair work

Making a list: Look at the above picture attentively. Now discuss in groups and make a list of the articles given for donation in the picture.

A list of the articles given for Dana (donation)
1.
2.
3.
.
.
.
.

Sangha and Sanghadana

In the Buddhist religion, the importance of donation is immense. If the Dana Parami is not completed, it is not possible to gain Nibbana. Dana (donation) is a great virtue and a voluntary work. What is given selflessly to others is a donation. Everybody, whether rich or poor, can donate. Many poor people have become great or memorable by virtue of donation. Anybody can donate anyone at any time. But it is the best way to donate to the Bhikkhu Sangha (group of Monks). There are a lot of merits of donation. Dana or donation purifies the mind, roots out greed, and gains happiness for us in this world and in the afterworld. It creates within us sympathy for the poor and the helpless. Donation is a stair to heaven. Therefore, everybody should practise giving Dana or donation.

There are many kinds of donation ceremonies in Buddhist Religion. Among them, Sangha dana, Astapariskara dana, and Kathin Civera dana are important ones. From this lesson, we will learn about Sanghadana.

At first, we will learn what is Sangha before learning about Sanghadana. Sangha refers to group, association, assembly, etc. Sangha consisting of five bhikkhus (monks) or more are called Bhikkhu Sangha. The donation is generally given to the Bhikkhu Sangha in a ceremonious way is called Sanghadana. Sanghadana ceremony is performed at a Monastery or at a house. But when a person dies, his family must hold Sanghadana. Besides, Sanghadana can be arranged for the marriage ceremony, building new houses, opening a new business, the birth of

a child, and any other good work or event. Members of the family, relatives, and neighbours are invited to the occasion of Sanghadana. Specific seating arrangements are made for monks and the invited guests. People present there welcome the Bhikkhu Sangha after they have their seats. After the Bhikkhu Sangha and the guests have their seats, the function of Sanghadana begins. An elderly bhikkhu is selected as chair to run the function. He conducts the ceremony of Sanghadana in a perfect way. One of the attendees present there prays for Pancasila. Then the chair or a monk on his behalf recite Pancasila with Tisaran. He recites the dedication verse of Sanghadana. All the attendees receive Pancasila with Tisaran. They offer the articles of donation reciting the dedication verse. All other monks read out suttas and sermons. In the end, Bhikkhu Sangha blesses all present there and puts an end to the function. It is before 12 noon, the monks are offered dainty foods.

Participatory activity-24: individual work

Fill in the blanks: Fill in the blanks with appropriate words

- A. Sangha means -----, -----, -----, etc.
- B. Five or more Bhikkhus together are called -----.
- C. At any ----- or----- Sanghadana can be arranged.
- D. On any ----- Sanghadana may be arranged.
- E. We offer the articles of donation reciting the -----.

Articles of Sanghadana

In Sanghadana, many things can be donated. Generally, things necessary for the Bhikkhu Sangha's everyday use are donated. They are, for example, money, food items, clothes, medicine, books, pens and pencils, mattresses, blankets, tissue papers, soaps, towels, glasses, water pots, cups, and many other things. These things are donated by reciting a dedication verse. The dedication verse of Sanghadana is given below:

The Dedication Verse in Pali

Imang bhikkhang saprikkharang anuttarang punnakhettang bhikkhu sanghassa danang dema pujema.

Dutiyampi Imang bhikkhang saprikkharang anuttarang punnakhettang bhikkhu sanghassa danang dema pujema.

Tatiyampi Imang bhikkhang saprikkharang anuttarang punnakhettang bhikkhu sanghassa danang dema pujema.

English translation: We offer these articles as donations. We worship the supreme purity, Bhikkhu Sangha.

All the people present there should recite the verse three times in chorus.

Participatory activity-25: Group work

Writing sentences: Discuss in groups and write five sentences about Sanghadana that we saw.

1.
2.
3.
4.
5.

Participatory activity-26: Individual work

Role play: Recite the verse of Sanghadana in group

Merits of Sanghadana

There are merits of all good works. Hence, Sanghadana has its merits too. Bhikkhu Sangha is the best field for offering donations. For this, you can get more merits if you make donations to Bhikkhu Sangha. Buddha speaks highly of the merits of Sanghadana. He says, “The earth, the oceans, and the poles will decay. But the merits or virtues of Sanghadana will not decline.”

Besides, Sanghadana has many more merits. As a result of the donation to Sangha, the donor becomes rich during birth and rebirth. He possesses a name and fame. He also becomes a man of knowledge and wisdom. He gets protection from danger. Everywhere he is praised and honoured. He leads a disease-free, healthy life. Therefore, everybody should offer donations and encourage others to donate. Being encouraged, many people become interested in giving donations. Such a story of donations is given below.

Participatory activity-27: Group work

Making a list: First, discuss in groups. Then make a list of the benefits of Sanghadana.

The list of the benefits of Sanghadana
1.
2.
3.
4.
5.
6.

Story of a donation (Dana Kahini)

Once upon a time, in Varanasi Kashyapa Buddha told a story to the people about Dana (donation). He said, “Worshippers! In this world, there are many people who donate but do not encourage others to donate. As a result, they gain virtue and wealth. But they do not have a beautiful family. On the other hand, there are many people who do not donate themselves. But they encourage others to donate. As a result, they have a family but do not have sacred wealth. There are such men who do not donate and encourage others to donate. They do not attain any wealth. They lead a poor life. But there are such men who donate and encourage others to donate. They attain virtue, nice families, and fame. They also have love and respect from people.”

Hearing his words, a scholar from Varanasi decides to donate. And he will do it in this way so that he can attain both the benefits. He invites Kashyapa Sammyaka Sambuddha with twenty thousand monks. Kashyapa Buddha accepts his invitation. Then he informs the matter to all the villagers. All are requested to donate to the ceremony as much as they can. All the villagers take part with great interest. But only one named ‘Mahadurgata’ has not taken part. He says that he has wants. He cannot serve meals to the monks by working as a day labourer. But the scholar says to him, “As you did not donate before by working as a day

labourer, you now feel the want of love and fame. Do you understand it? Should you not donate as much as you can?"

Then 'Mahadurgata' understands that he should donate. He decides to donate a monk.

Then 'Mahadurgata' and his wife go to work as day labourers to manage a donation to a monk. The village elites become happy with their decision. They provide them with work. By working, they have wages and some articles. With this, they manage a meal for a monk. But the scholar forgets to invite a monk to be served by Mahadurgata. At this, Mahadurgata becomes very sad. Then everybody tells him to go to Kashyapa Buddha and ask him to accept his donation. He does the same and Kashyapa Buddha receives the donation of Mahadurgata for his dedication and piety. Then many rich men present there try to allure him to their wealth. They say, "Mahadurgata! Offer donations to other monks. We will help you with money and wealth." But Mahadurgata does not show any greed for their wealth. He decides to donate from his own earnings by hard work. For this, the village people show respect to him. They hold him in a position of honour and respect. From this story, we learn that we can make others do good work by encouraging them.

Participatory activity-28: Individual work

Writing sentences: Write 5 sentences about Sanghadana that we saw

Chapter Six



The Stories of Ideal Life

This chapter contains –

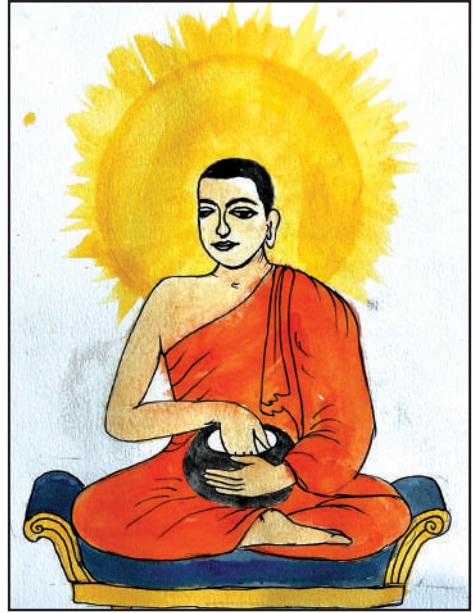
- Introduction to Sivali Thera and his Virtues
- Introduction to Mitra Theri and her advice
- Introduction to Sujata

There are many great and ideal people in Buddhist Religion. They become memorable by virtue of their activities. There are many stories about famous Thera and Theri, (shresthi/businessmen), and pious upasaka and upasika (devotees). They contribute a lot to the spread of the Buddhist Religion, to the welfare of humanity, to leading an honest life, to moral teaching, etc. We can build up a virtuous life by following their ideals. You already have learned in brief about Mahaprajapati Gautami and Sivali Thera in the previous class. You will learn more about Sivali Thera in this chapter. Besides, you can also learn about Mitra Theri and Sujata.

Sivali Thera

Mahali Kumar was the prince of the Licchavi dynasty in the kingdom of Vesali. He married Supravasa, the most beautiful princess. Both Mahali Kumar and Supravasa were pious. They started leading their conjugal life in a just and honest way. At a proper time, Queen Supravasa became pregnant. With her pregnancy, the household of Mahali Kumar and the kingdom of Vesali became abundant with money and wealth. Then the king and the queen could understand that a virtuous child would be born to them. But as a result of past misdeeds, she was suffering a long labour pain. To get relief from the pain and to give birth safely, they gave a

Mahadana (great donation) to Bhikkhu Sangha for seven days together. Under the auspices of this donation, a son was safely born to them. They named their son Sivali Kumar. After his birth, Sivali began to grow under the great care of his parents. But he was indifferent to worldly affairs. He had always been deep in thought. When he grew-up, he took Pabbajja from Sariputra Thera, one of the principal disciples of Buddha. In his previous life, Sivali Thera performed many good deeds. For that, he obtained Arhantship on the occasion of Pabbajja. After his Pabbajja, the righteous profits of Bhikkhu Sangha increased. By virtue of his sacred deeds in the previous life, he used to gain anything he wished to.



Picture-12: Sivali Thera

It is because of this, he was known as ‘Labhishresthi’ (the most profitable) in Bhikkhu Sangha. The life of Sivali Thera is narrated in the book, ‘Theragatha’ of the Tipitaka. If we read this book, we can learn about many rare qualities of Sivali Thera.

The Buddhists worship Sivali with flowers, fruits, food and drink, and with other articles. They do it in the same way as they worship Buddha. At the time of ‘Puja’ (worship), ‘Sivali Paritrana Sutta’ is recited with respect. Presently in Bangladesh, in many Buddhist Monasteries and families, Sivali Puja is formally held. The Buddhist people believe that one can be relieved of all sufferings and wants if one worships Sivali and recites ‘Sivali Paritrana Sutta.’ By doing this one may have money and wealth, as well as happiness in family life.

The Virtues of Sivali Thera

Sivali Thera was a man of great virtue. He always observed Sila in the best way. He used to donate. He also advised others to practise Sila and give donations. He always abstained from all kinds of evil doings. He was involved in meditation and led a restrained life.

The advice of Sivali Thera

He who observes Sila gains praise and honour in this earthly life. A person with Sila and a good heart attains fame in this world and Nirvana in the afterworld. Each of us should follow the advice and the virtues of Sivali Thera.

Participatory activity-29: Individual work**Match the left part of the sentence with the right one**

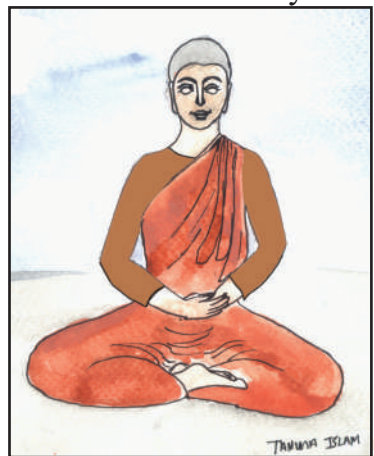
a) Mahali Kumar was	a) were very pious.
b) Mahali Kumar and Supravasa	b) Supravasa gave a great donation
c) To ensure safe delivery	c) the prince of the Licchavi dynasty
d) A person who practises Sila	d) takes Pabbajja.
e) From the pioneer Sariputra, Mahali	e) gets praise and honour.

Participatory activity-30: Group work**Paragraph writing: Discuss in group. Now write a paragraph about Sivali Puja that you saw.**

Mitra Theri

Mitra Theri was born in the Shakya dynasty in the city of Kapilavastu at the time of Buddha. She was pious since her childhood. She was very polite and humble. She was always involved in the service and welfare of humanity. She was indifferent to worldliness. She left her family and accepted the path of Bhikkhuni with Mahaprajapati Gautami. After taking initiation into Bhikkhunihood, she greatly contributed to the spread of Buddhism. By virtue of good deeds, she had an honourable position in the Bhikkhuni Sangha.

After her accepting Pabbajja, she attained spiritual insight. She realized the real condition of life and said, “I do not want Heaven. Taking one meal a day, I am leading the life of a Bhikkhuni. I am avoiding anger, hatred, jealousy, and greed. My only vow is to do good to all beings on this earth.”



Picture-13: Mitra Theri

The advice of Mitra Theri

We all should do good to all beings on earth. We should also avoid anger, hatred, jealousy and greed.

Participatory activity-31: Individual work

Quiz: Put the tick (✓) mark for the right answer.

- Mitra was born in the Mauriyan dynasty/Shakya dynasty/ Kshatriya caste
- In her childhood, Mitra Theri was pious/truthful/miserly
- Toward family life, Mitra Theri was interested/indifferent/cheerful
- After Pabbajja, who gained spiritual insight—Bishakha/Gautami Theri/Mitra Theri
- ‘My vow is to do good to all beings’ who says this—Sujata/Mitra Theri/Kshema Theri

Participatory activity-32: Individual work

Writing sentences: Write five sentences about the benefits that can be gained if Mitra Theri’s advice is followed.

1.
2.
3.
4.
5.

Sujata

Sujata was a great pious devotee. There was a village named Senani of Uruvela on the bank of the river, Nairanjana. Sujata was a daughter of a Shresthi (richman) in that village. At that time, there was a big ancient banyan tree near the village of Senani. Then in the village Senani, the people used to worship the tree as their god. One day Sujata took a vow standing under the tree. She said to herself, “If I am married to a suitable person and have a son, I’ll pay offerings to the tree-god every year.” When time came, her promise was fulfilled. When she grew up, she was married to Nandika Banik. After her marriage, a son was born to her. After the son’s birth, she decided to make those offerings to the tree-god on the day of Vesakha Purnima (full moon). For offerings, she was preparing Payasanna (an item made of milk, sugar and rice) with great care. At this time, she asked the maidservant, “Dear Purna! Please, go and clean the Altar of the worship.” Purna rushed there

and found a god sitting at the feet of the Banyan tree. She thought, “Today the tree-god is sitting under the tree to have the offerings himself.” In fact, at that time Siddhartha Gautama was deep in meditation under the tree. With a cheerful mind, Purna gave this information to Sujata. Sujata instantly came under the tree with a gold plate filled with Payasanna and other articles of offerings. Sujata found Siddhartha sitting on the altar under the tree. She thought him to be the tree-god. She made offerings to him along with Payasanna on the gold plate and drinks. On offering homage, she said in a respectful humble voice, “God! I am offering you the Payasanna with the gold plate and the scented drinks. Be kind to take this offer, and I’ll be grateful.” Siddhartha Gautama took Sujata’s offerings and sank deep into meditation after having her Payasanna. At last, Siddhartha Gautama attained wisdom (Bodhigyaana) and became known to the world as ‘Buddha.’



Picture-14: Sujata Offers Payasanna

Participatory activity-33: Individual work

Matching: Match the left part of the sentence with the right one.

Sujata was a great
The name of Sujata’s husband was
The woman named Purna was
Seeing Siddhartha, Sujata
Eating Sujata’s Payasanna

Siddhartha attained wisdom.
thought him to be the tree-god
pious devotee.
Nandika Banik.
Sujata’s maidservant.

Benefits in the study of biography

From the study of great personalities, we can learn many things about their life and achievements. The unique qualities of great people are kindness, nobleness, sacrifice, self-restraint, morality, etc. They are always generous and friendly. They sacrifice their life for the good and happiness of others. They perform good deeds for the welfare of all beings on earth. In Pali literature, there are many more ideal stories about great people like Sivali Thera, Mitra Theri, and Sujata. They dedicated their life to the development, peace and happiness of society. They did the same for unity and harmony among people. By virtue of their great deeds, they become honorable and memorable. They are unforgettable in history. We can get many benefits from the study of the life of these memorable persons. We can build up the ideal character by following the greatness of their life. From their life stories, we can develop various human qualities like tolerance, patience, broadness of mind, charity, justice, honesty, etc. Therefore, we should read the life stories of great people and exercise their ideals and teachings in our life.

Participatory activity-34: group work

Making a list: Discuss in group. Now make a list of the qualities that we can achieve from the study of the biography of the great people.



Chapter Seven



Worships and Festivals

This chapter contains-

- The main Worships (puja) and Festivals of the Buddhists.
- Flower Offering Verse with English meaning.
- Various Purnima Festivals of the Buddhists.
- Importance of Worship (puja) and Purnima festivals.
- Worships, Festivals and Ceremonies of other religions.
- Religious and social amities with other religions.

Do you remember any worship (puja) or festival that you enjoyed most? Tell the name of some pujas and festivals you saw.

Main Worships (puja) and Festivals of the Buddhists

Every religion has different religious festivals and ceremonies. These festivals and ceremonies are observed with religious customs and traditions. The Buddhists perform various worships (pujas), festivals, and ceremonies. The Buddhists observe various worships to pay homage to the Triple Gems (Tiratna). Among these worships Puspa Puja (flower worship) Pradip Puja (candle worship) Panio Puja (drink worship) Ahar Puja (food worship) Dhup Puja (incense worship) etc, are mentionable. The main religious festivals of the Buddhists are Vaishakhi Purnima or Buddha Purnima, Ashari Purnima, Ashvini Purnima or Pravarana Purnima, Maghi Purnima or Madhu Purnima and Holy Kathina Civara Dana (Yellow Robe offering) ceremony.



Picture-15: Kathina Civarā Dana Ceremony

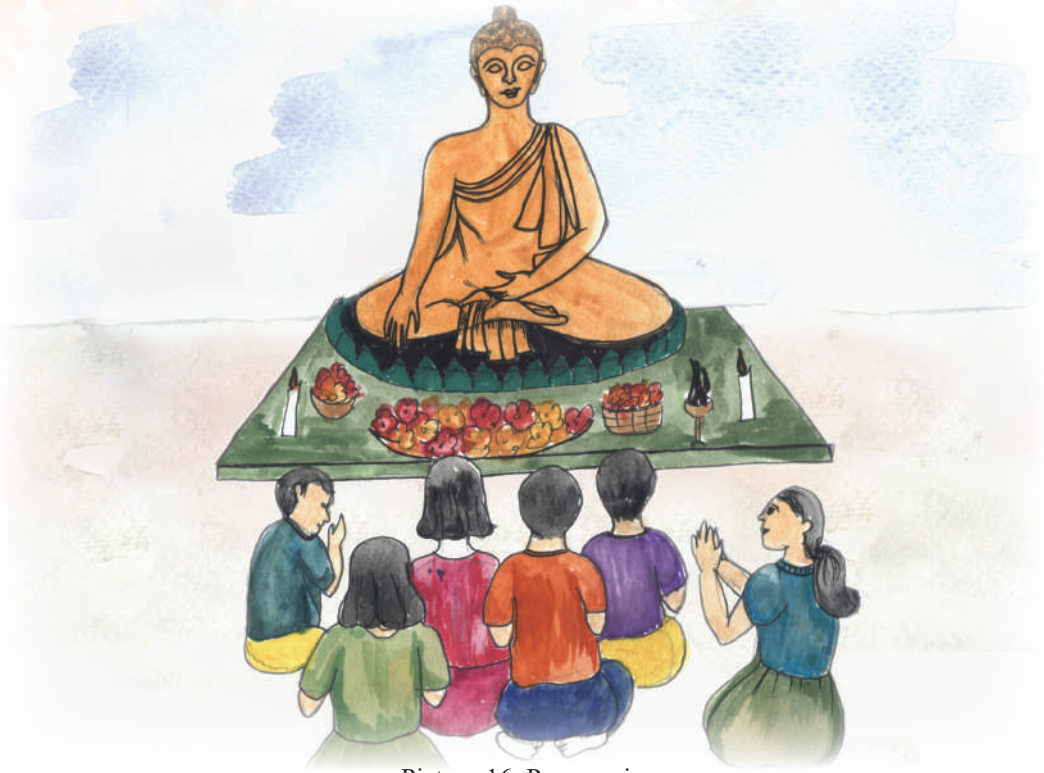
Participatory activity-35: Group work

Making list: Discuss some puja we participated in and make a list of festivals.

List of Puja and Festivals	
Worship (Puja)	Festivals
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Flower Offering or Puspa Puja

‘Puja’ (worship) is a virtuous deed. To pay homage to Buddha, Dharma, and Sangha is known as puja. By worshipping, the mind becomes pleasant to Tiratna (Triple Gem). The sin of the mind disappears. The mind becomes holy. Admiration to Tiratna is created in mind. Interest grows to perform good deeds. So we all should perform puja in front of Buddha at Buddha Monastery or at our own home. Now, we will learn about the rules of Puspa puja.



Picture-16: Puspa puja

Rules of Flower Offering or Puspa Puja

Usually, Flower Offering or Puspa Puja is performed in the morning. It is performed both at the Monastery and at home. After rising early in the morning, one has to wash hands, face and feet well. Then flowers have to be collected from the garden or from any tree. Washing them with clean water, they are to be decorated on a plate. Thereafter, one has to take the plate full of flowers in hands and offer them to buddha reciting the flower verse with respect. The verse of Flower Offering or Puspa Puja with English meaning is given below:

The Verse of Flower Offering or Puspa Puja in Pali

Vannagandha gunapetang etang kusuma santating
 Pujayami munindassa siripada saroruhe,
 Pujemi Buddhanga kusumena tena,
 Punnena me tena ea hotu mokkhang.
 Puppang milayati yatha idang me,
 Kayo tatha yati vinasa bhavang.

English Translation

These flowers are of good colour, fragrance and quality. I am worshipping at the feet of Munindra Buddha with these flowers. May I obtain Nibbana (Salvation) due to the merits of this flower offering (Puspa puja). As this flower fades, my body also will perish.

The Verse of Flower Offering (Puspa Puja) a Bangla Poem translated in English

Offering colourful and scented flowers,
Worshipping with devotion to Buddha Bhagavan.
Flowers at this moment, beautiful to look,
Charming fragrance and nice.
But the colour will fade soon,
Fragrance and good look will vanish.
Thus, lives and materials are all temporary,
All are causes of sorrow and fake.
Through this Prayer, worship and light of knowledge,
All desires and sorrows may cease.

Participatory activity-36: Individual work

Acting: Recite the Verse of Flower Offering

Introduction of various Purnima festivals of the Buddhists



Picture-17: Flying Sky Lamps during Pavarana Purnima Festival

Many vital incidents took place in the life of Gautama Buddha from his birth to Mahaparinirvana (the passing away of Buddha). The incidents took place in Purnima. So, most of the religious festivals of the Buddhists are observed in the days of Purnima. The remarkable Purnima festivals that the Buddhists observe in festive mood are Vaishakhi Purnima, Ashari Purnima, Bhadra Purnima, Ashvini Purnima and Maghi Purnima. The incidents of Buddha's life related to the five purnimas are given below:

Three major incidents of Buddha's life are related to Vaishakhi Purnima, such as: Birth, Buddhahood and Mahaparinibbana. Buddha's memorable Baishakhi Purnima is also called the Buddha Purnima. Buddha Purnima is the main religious ceremony of the Buddhists. Internationally, this day is observed as the 'Basakh' day.

Many significant incidents of Buddha's life are related to Ashari Purnima, such as the receiving birth at the mother's womb, leaving home and the first preaching of religion. Buddha preached Buddhism first to five disciples at Saranath in Ashari Purnima. The Buddhist monks started Vassavasa (rain retreat) from Ashari Purnima.

There is also a nice story of Buddha's life in Bhadra Purnima. Once, Buddha was staying at Ghoshitarama Vihara of Koshambi. There, the monks were engaged in conflict. To teach the monks engaged in conflict, Buddha went to the Paraleyya forest. There, a monkey offered honey to Buddha. Subsequently, the monkey took rebirth in heaven for the virtue of offering honey. Bhadra Purnima is also called Madhu Purnima for this incident. The Buddhists donate honey on this Purnima day.

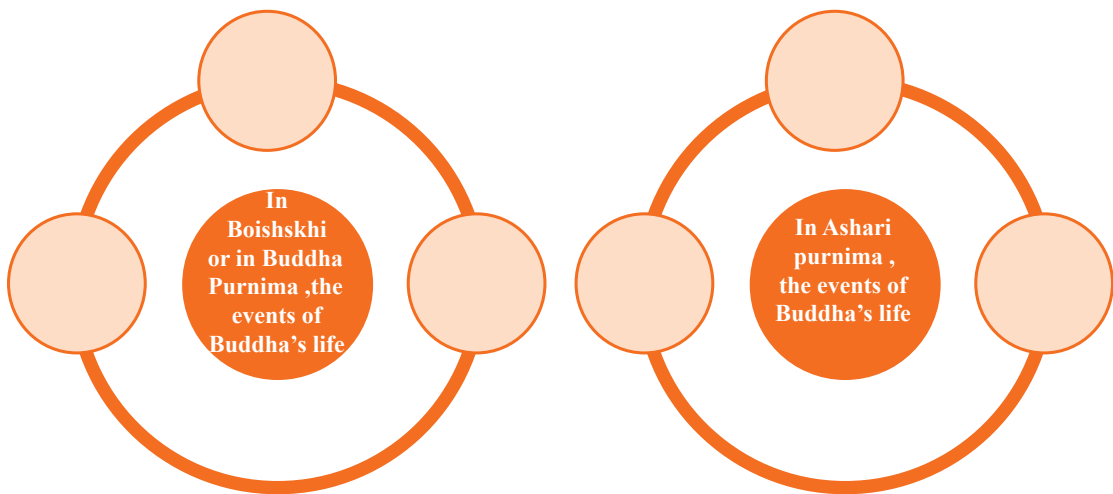
The Vassavasa (rain retreat) of the Buddhist monks induced by Buddha comes to an end at Ashvini Purnima. During Vassavasa, the monks stay at Monastery or Vihara to practise meditation and learning. Ashvini Purnima is also called Pavarana Purnima. Sky Lamps or Phanus Bati are flown in Pavarana Purnima.

Buddha declared the date of his Mahaparinibbana (great demise) at Maghi Purnima night at Chapala Cetiya. He said, "I shall obtain Parinibbana (death) next Vaishakhi Purnima."

The Buddhists observe Purnima festivals with great respect. Wearing a new or tidy dress, they go to Monastery with various offerings of puja on that day. Going to Monastery, they offer prayers. They receive Sila (precepts). They meditate. They donate and observe various religious rituals.

Participatory activity-37: Individual work

Concept picture: Fill in the blanks with appropriate words.



Participatory activity-38: Pair work

Making list: Discuss in pair and make a list of Purnima festivals.

List of purnima festivals
1. Vaishakhi purnima or Buddha purnima
2.
3.
4.
.
.

Importance of Worship (puja) and Purnima festivals.

The merits of worships and Purnima festivals are many. A deep respect for Tiratna is created through worship or puja. Religious consciousness is roused. The mind becomes polished, broad and sacred. Envy, adversity and greed are removed. The mentality of sacrifice is created. The mind is influenced to do good work. Sympathy for all creatures is created.

On the other hand, there is a relation between the life of the great Buddha and the Purnima Day. So, the Buddhists observe every Purnima Day with great respect and importance. Attending Purnima festivals, the Buddhists learn about many events of Buddha's life. They can learn Buddha's philosophy of religion and vision of life. They become inspired to follow the teachings of Buddha. As a result, the importance of worship and Purnima festivals to the Buddhists is immense.

Participatory activity-39: Individual work.

Fill in the blanks: Fill in the blanks with appropriate words.

- To attend worship and Purnima festivals _____ many.
- Through worship, deep respect for _____ is created.
- Mind of donation is created through _____.
- There is a relationship of _____ with the life of Gautama Buddha.
- They become inspired to follow the _____ of Buddha.

Worships, Festivals and Ceremonies of other religions



Picture-18: Worship and Festival of the other religions

Like the Buddhists, the followers of other religions also perform worship, religious festivals, and ceremonies. The main religious festivals and ceremonies of the Muslims are Eid-ul-Fitr, Eid-ul-Adha or the Qurban, Shab-e-Barat and Shab-e-quadar. The main worship, festivals and ceremonies of the Hindus are Durga puja, Saraswati puja, Lakshmi puja, Kali puja, Janmashtami (the birthday of lord Krishna), Ratha Yatra, Dol Purnima. The main religious festivals and ceremonies of the Christians are Christmas Day, Easter Sunday, Ascension, Sunday worship, Descent of the Holy Spirit and Eucharist.

Participatory activity-40: Group work

Making list: Discuss in groups and make a list of the worship (puja), festivals and ceremonies of the followers of other religions (excluding Buddhists).

List		
Islam	Hinduism	Christianity

Religious and social amity with other religions

People in Bangladesh live in a peaceful and friendly atmosphere. They help and cooperate one another. They participate in one another's cultural festivals. Respect for other religions arises if one participates in other religious festivals. Amity and friendship are created with the people of all other religions by being respectable to other religions. Everyone loves his own religion, religious festivals and ceremonies. So, one should be respectful to the festivals and ceremonies of other religions along with the religious festivals of one's own religion. Cooperation, sympathy and social amity exist among us because the people of our country are respectful to the people of other religions. So we come to solve one another's problems. We help one another as there is social amity among the people of different religions. We, the people of this country, are living with peace and happiness.

Participatory activity-41: Group work

Sentence writing: Discuss in groups and write five sentences on the usefulness of living together with the people of all religions.

1.
2.
3.
4.
5.

Chapter Eight



Holy Places of Pilgrimage

This chapter contains-

- What is holy place?
- Important Buddhist's holy places: Kapilavatthu, Rajageha, Savatthi, Vesali.
- Benefits of visiting holy places.
- Name of the holy places of the people of other religions.

Beli Chakma, Anindya Barua, Minuching Marma, Mari Khisha and Punna Tangchangya Studied at the same school. One day, Beli Chakma brought many pictures to school. They were the pictures of her grandmother's visiting holy places of Pilgrimage. They were looking at the pictures sitting round. Anindya Barua was looking at a picture attentively. Seeing the matter, Minuching and Mari asked, "Anindya! What are you looking attentively?" He said, "Do you remember that we read about Bodhgaya in the book where Buddha attained Buddhahood? See, the grandmother of Beli went to Bodhgaya. All were looking at the pictures with great attention. Punna said, "Grandmother visited those places where Buddha lived and gave religious speech. They were looking at the pictures of Beli's grandmother's visiting holy places of Pilgrimage attentively. At this moment, the teacher entered the class. Entering the class, the teacher said, "What are you looking at?" All replied together, "We are looking at the pictures of the holy places of Pilgrimage". Then the teacher said, "Today we will learn about the holy places of Pilgrimage. Before that, let us make a list of holy places of Pilgrimage that we know."

Participatory activity-42: Group work

Making list: Discuss in groups and make a list of Buddha's holy places of Pilgrimage.



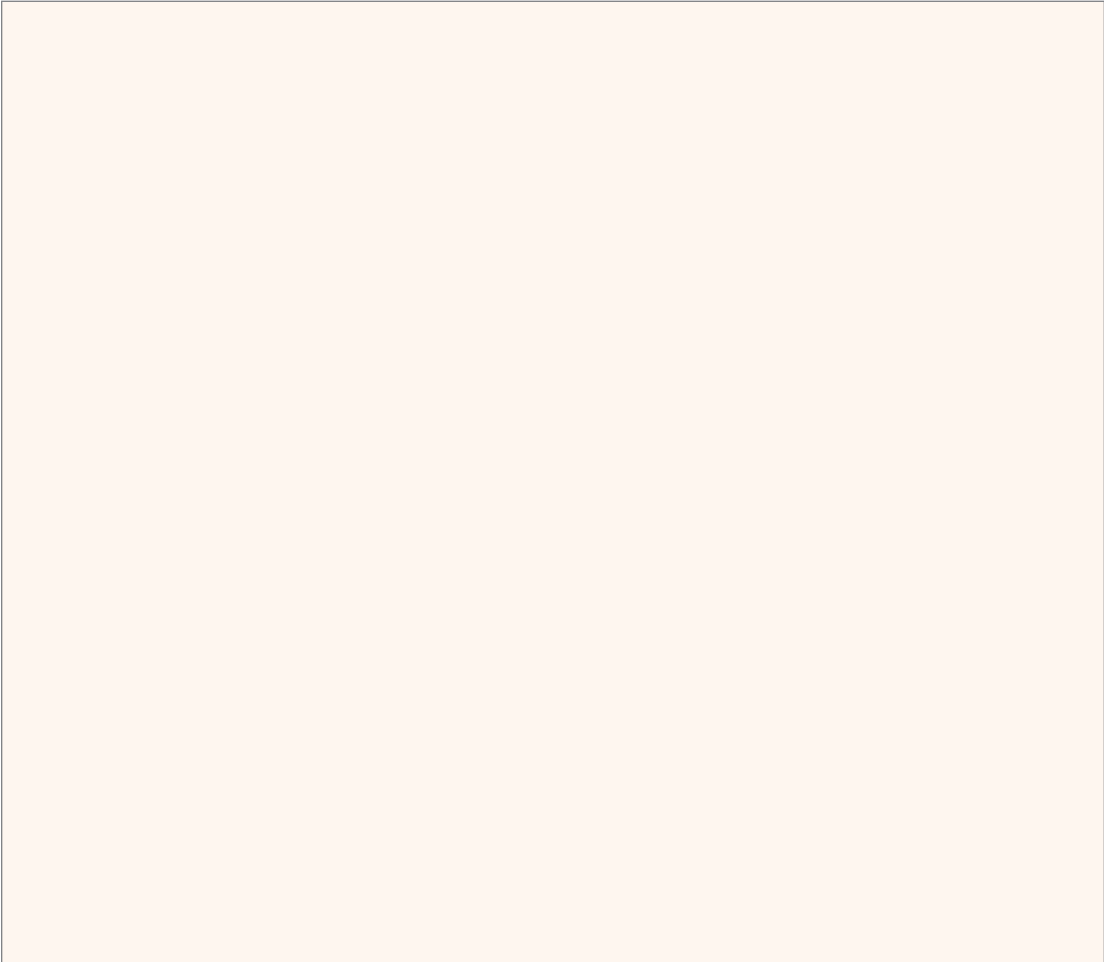
Bodhgaya

Holy Places of Pilgrimage

We know the names of many holy places of Pilgrimage. Now we will know what the holy places of Pilgrimage are. Generally, the places related to the memory of the preacher of religion are called the holy places of Pilgrimage. Holy places of Pilgrimage are very favorite to the people of all religions. All men consider visiting the holy places of Pilgrimage as a virtue. The Buddhists visit the holy places of Pilgrimage with respect. Many events of the life of Buddha, disciples of Buddha, and patron kings of Buddhism took place in many places. To make these places memorable, Monastery, Cetiya, Stupa, Stone Pillar, Commemoration etc. are built. The places related to the memory of Buddha, the disciples of Buddha and the kings are called the holy places of Pilgrimage. There are Buddhist holy places of Pilgrimage in various countries. But most of the important Buddhist holy places of Pilgrimage are situated in India. Every year the Buddhists from various countries come to India to visit the holy places of Pilgrimage to gain virtues.

Participatory activity-43: Individual work

Draw a picture: Draw a picture of the holy places of Pilgrimage or the great places of Pilgrimage in the box below from the text.



Important Buddhist holy places of Pilgrimage

There are many Buddhist holy places of Pilgrimage. Among them, the remarkable places are Lumbini, Bodhgaya, Saranatha, Kushinagara, Kapilavatthu, Savatthi, Rajageha and Vesali. Buddha was born in Lumbini. Buddha attained Buddhahood in Bodhgaya. He preached religion in Saranatha first. He attained Mahaparinirvan in Kushinagara. These four important events of Buddha's life have occurred in four places. In the history of Buddhism, these places are known as the four great holy places of Pilgrimage. There are many memories of Buddha, disciples

of Buddha, patronizing Kings and Businessmen (Sresthi) in many places such as Kapilavatthu, Rajageha, Savatthi and Vesali. There are many spectacular signs in these places. Now we will learn about Kapilavatthu, Rajageha, Savatthi and Vesali.

Participatory activity-44: Individual work

Processing skill: Write the words given below in the proper places-

Lumbini, Bodhgaya, Saranatha, Kushinagara, Kapilavatthu, Savatthi, Rajageha and Vesali.

Holy Places of Pilgrimage	Great places of Pilgrimage
1.	1.
2.	2.
3.	3.
4.	4.

Participatory activity-45 Individual work

Matching: Match the left part of the sentence with the right one

a. Buddha in Lumbini	a. attained Buddhahood
b. Buddha in Bodhgaya	b. attained Mahaparinirvana
c. Buddha in Saranatha	c. took birth
d. Buddha in Kushinagara	d. visited the Holy places of Pilgrimage
e. The Buddhists	e. preached religion.

Kapilavatthu



Picture-19: Wreckage of ancient Kapilavatthu

Kapilavatthu is a holy place of Pilgrimage for the Buddhists. It is also a historical place. This place has a glorious history. Kapilavatthu is situated at the foot of the Himalayas in Terai reign. Kapilavatthu was an independent state at the time of Buddha. The Shakyas lived in this state. King Suddhodana, the father of Siddhartha Gautama, reigned this state. There was a nice garden named Lumbini near this state. Siddhartha Gautama was born at Lumbini Garden. Siddhartha Gautama spent 29 years in this state before attaining Buddhahood. He has many memories of his life in this state.

Kapilavatthu is situated 23 kilometers away from the border station Nougat and 110 kilometers from the present Indian Gorakhpur railway station. The remarkable spectacular places of Kapilvatthu are the ruins of the ancient Tilouracoat, an ancient Capital of the Shakyas, Saimer Temple or the temple of Queen Maya Devi, Sagarahava or the crematorium of the Shakyas, and the ruins of Ashok Pillar. Now, there is a Buddhist Monastery, which is known as Mangal Vihara.

Participatory activity-46: Individual work

Fill in the blanks with appropriate words

- Kapilavatthu is the sacred _____ of the Buddhists.
- On the foot of Himalayans _____ Kapilavatthu is situated.
- At the time of Buddha, Kapilavatthu was a _____ state.
- The father of Siddhartha Gautama King Shuddhadan _____ this state.
- Now, there is a Buddhist Bihar, which is known as _____.

Rajageha



Picture-20: Ruins of Rajageha

Rajageha is an important holy place of Pilgrimage related to the memory of Buddha. Rajageha is situated 78 kilometers away from Bodhgaya, which is now known as Rajgrih. Rajageha is surrounded by five mountains named Baivar, Baipullya, Ratnagiri, Udayagiri and Shonagiri. Rajageha was the capital of Bimbisara, the King of Magadha. Constructing 'Venuvana Vihara' at Rajageha King Bimbisara donated to Buddha and Bhikkha Sangha. Staying a long time at Rajageha, Buddha delivered many sermons. Here, Sariputra and Moggallayana received initiation (Dikkha). Jivaka, the Doctors of the royal family, treated Buddha and Bhikkhu Sangha. He built a Monastery at the Mango Garden of Rajageha for Bhikkhu

Sangha, which is known as Jivakaamravana (Mango Garden of Jibak). The first Buddhist Council was held in the cave of Saptapanni Cave of Rajageha. Now a wonderful world peace monument is established here.



Picture-21: World Peace Stupa

Exercise-47: Individual work

Matching: Match the left part of the sentence with the right one.

a) Memorable Rajageha of Bodhgaya	a) 78 kilometers from Bodhgaya.
b) Rajageha is situated	b) by King Bimbisara in his palace.
c) The 'Venuvana Vihara' was built	c) is an important place of pilgrimage.
d) Doctor Jivaka	d) in the Saptapanni Cave of the palace.
e) The first Buddhist Council was held	e) treated Buddha and the Bhikkhu Sangha.

Savatthi



Picture-22: Ruins of ancient Savatthi

Savatthi is an important Buddhist holy place of Pilgrimage. There is a lot of memory of Buddha's life in this place. Savatthi was the capital of Prasenjit, the King of Kosala Kingdom. The present name of Savatthi is Sahet-Mahet. Now, the ruins of ancient Savatthi City are found in this place. The place is situated near the Balarampur rail station in Gonda district, Uttar Pradesh. Here Jetavana Vihara was established by Anathapindika. Buddha took 19 Vassavasa (rain retreat) in this Vihara. Robber Angulimala initiated to Buddha in this Vihara. Prasenjit, the King of Kosala Kingdom took refuge in Triple Gem or Tiratna to Buddha in this Vihara. He played an important role in preaching and spreading Buddhism. He built Rajakarama Vihara for the Bhikkhuni Sangha. Great worshipper and Great Devotee Visakha built Purvarama Vihara at Savatthi and donated it to the Buddha and the Bhikkhu Sangha. King Prasenjit's wife, Queen Mallika Devi, built a beautiful Vihara named Mallikarama Vihara for the Bhikkhuni Sangha. Coming to Savatthi on a pilgrimage, Emperor Asoka built a memorial Pillar for Sariputta, Moggallayana, Mahakassapa, and Ananda Thera. The Buddhists from different countries come to visit Savatthi to earn virtue and pay respect to Buddha's memorial places.

Exercise-48: Individual work

Identify Right/Wrong: Write Right/Wrong in the blanks on the right side.

- A. Anathpindika built Jetavana Vihara.-----
- B. Buddha took 15 Vassavas at Jetavana Vihara.-----
- C. Great devotee (Mahaupasika) Visakha built Purvarama Vihra.-----
- D. King Prasenjit built Mallikarama Vihara. -----
- E. Emperor Asoka built a monument at Savatthi. -----

Vesali

Picture-23: Vesali City

Vesali is an important Buddhist holy place of Pilgrimage. Now this place is known as 'Besar'. This place is situated in the Muzaffarpur district of Bihar. At the time of Buddha, Vesali was a prosperous city and the capital of Vijji and Licchavi nation. There are many memories of Buddha's life here. Here, there was a monastery of Sage Arar Kalam. Leaving family life, Buddha at first practised religious life in this Sage's monastery.

Once, there was a famine and epidemic at Vesali during the time of Buddha. To get rid of this problem, the people of Vesali invited Buddha. Buddha came to Vesali with his disciples. According to Buddha's advice, Ananda Thera recited Ratana Sutta and sprinkled water around the city of Vesali from Buddha's alms bowl. As a result, the people of Vesali were saved from famine and pestilence. The people of Vesali built the Kutagarasala Vihara and donated it to Buddha and Bhikkhu Sangha. Buddha first allowed the formation of the Bhikkhuni Sangha at Vesali at the request of Mahaprajapati Gautami and the disciple Ananda. Dancer Amrapali invited Buddha to the Amrakanan of Vesali. Listening to Buddha's religious sermons, she joined the Bhikkhuni Sangha. Buddha took his last Vassavasa at Vesali. He announced Mahaparinibbana on the day of Maghi Purnima at Chapal Cetiya of Vesali. After Mahaparinibbana, the people of Vesali built a Stupa with the ashes of Buddha. At Vesali, Buddha gave many religious sermons which are recorded in the Tipitaka. At present there are the Vesali Museum and the World Peace Pagoda.

Participatory activity-49: Individual work

Quiz: Select the correct answer with tick mark (✓).

- Vesali was known as: Besar/Senani/Sahet-Mahet.
- Sage Aara's monastery was in: Savasthi/Kapalivatthu/Vesali.
- The people of Vesali built for the Buddha and Bikhusangha: Venuvana Vihara/Kutagarsala Vihara/Jetavana Vihara.
- Disciple Ananda Thera recited: Mangala Sutta/Ratana Sutta/Nidhikundu Sutta.
- Bikkhuni Sangha is established at: Savatthi /Rajageha /Vesali.

Participatory activity-50: Group work

Making list: Make a list of things and memorable places of Kapilavatthu, Rajageha, Savatthi, Vesali

Kapilavatthu	Savatthi	Rajageha	Vesali
1.	1.	1.	1.
2.	2.	2.	2.
3.	3.	3.	3.

Merits of visiting Holy places:

There are many holy places of Pilgrimage for the Buddhists. The Buddhists visit the holy places of Pilgrimage with respect to gain virtue. The merits of visiting the holy places of Pilgrimage are many. The merits of visiting holy places of Pilgrimage are given below:

1. Respect for religion is created by visiting and watching the holy places of Pilgrimage.
2. The mind becomes broad and sacred.
3. The virtues are achieved.
4. Encourages honest living.
5. Interest in attending religious rituals and festivals is created.
6. History of the country, religion, and tradition can be learned.

Participatory activity-51: Group work

Paragraph writing: Discuss in groups and write a paragraph on the feelings about visiting a holy place of Pilgrimage or a famous Buddhist monastery.

Holy places of the followers of various religions

People of other religions have holy places of Pilgrimage, as the Buddhists have. Now, we will learn about the holy places of Pilgrimage of followers of other

religions. The Muslims have many sacred places. Remarkable of them are Mecca Sharif and Madina Sharif. The Hindus have many holy places of Pilgrimage. Remarkable of them are Gaya, Kasi, Brindavana, Kedarnath, Langolbandh, and Chandranath. The Christians have many holy places of Pilgrimage. Their remarkable holy places of Pilgrimage are Lud, Jerusalem, Rome, and Bethlehem.

The holy places of Pilgrimage are favourite to the Buddhists, just like the holy places of Pilgrimage or sacred places are favourite to the people of other religions. So we should be respectful and careful of the holy places of Pilgrimage or sacred places of the people of other religions.

Participatory activity-52: Group work

Processing skill: Discuss in groups and write the holy places of Pilgrimage below in the right places:

Places: Gaya, Kasi, Brindaban, Kedarnath, Langolandh, Chandranath, Rajageha, Bodhgaya, Madina Sharif, Lumbini, Lud, Kapilavatthu, Sarnatha, Mecca Sharif, Bethlehem, Jerusalem, Savatthi, Vesali, Rome, Kushinagara.

Holy places of pilgrimage/ Sacred places			
Buddhist	Muslim	Hindu	Christian
1.			
2.			
3.			
.			
.			
.			
.			

Chapter Nine



Life and nature in Jataka

This chapter contains:

- Introduction to Jataka
- Life and Nature: Gridhra Jataka, Mitramitra Jataka and Brikkhadharma Jataka
- Human, Animal World and Nature

Discussing in pairs, let us make a list of the good deeds we have been inspired to do by reading or listening to Jataka.

List
1. _____
2. _____
3. _____
4. _____
5. _____

In this chapter, we will learn about the introduction of Jataka, the teaching and advice of the three Jataka and what has been said about life and Nature in Jataka.

Introduction to Jataka

The name of the Holy Book of the Buddhists is the Tipitaka. The Tipitaka is divided into three main parts such as Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. Jataka is the tenth book of the Khuddaka Nikaya belonging to Sutta Pitaka. So, Jataka is one of the religious books. The word Jataka generally means one who is Jata or is born. But in Buddhist literature, Jataka means the stories of Buddha's past life. It is known that Buddha was born 550 times as Bodhisattva. He was born in various forms: sometimes as a king, sometimes as a subject, sometimes as a god, sometimes as a rich man, sometimes as a man of noble birth, sometimes as a poor man, sometimes as a chandal, sometimes as a farmer, sometimes as a businessman, sometimes as a labourer, sometimes as a hawker, sometimes as a bird or animal.



Picture-24: Bodhisattva born as a monkey

In every birth, he fulfilled Parami (Perfection) by performing numerous good deeds. In this way, being born as a human being at his last birth, he completed Dasaparami or Ten Perfections and was known as Buddha by attaining wisdom

(Bodhigayana). Buddha used to deliver lectures to his disciples and followers on various occasions about his past life stories. Through these stories, he taught them to build up moral and humanistic life. He influenced them to refrain from evil deeds. Those stories are compiled in the book named Jataka.

There are 550 Jatakas mentioned in Buddhist literature. But presently, 547 Jatakas are compiled in Bengali translation. There are various teachings in every Jataka. Jataka teaches human beings to be a man of good character. It also teaches us to be moral, humane, righteous, generous, altruist, tolerant, restrained, selfless, etc. Each Jataka has a piece of important advice. The advice of Jataka influences Human beings to be generous to life and Nature. Jataka keeps us aloof from evil deeds and inspires us to do good deeds. So, every man should read or listen to Jataka.

Name of Jataka	Advice
Serivanijja Jataka	Grasp all, lose all.
Bak Jataka	Too much cunning overreaches itself.
Nakhattra Jataka	Good deeds have no expiry date.
Kalkarni Jataka	A friend in need is a friend indeed.
Sukhvihari Jataka	Real happiness is not in consumption but in sacrifice.

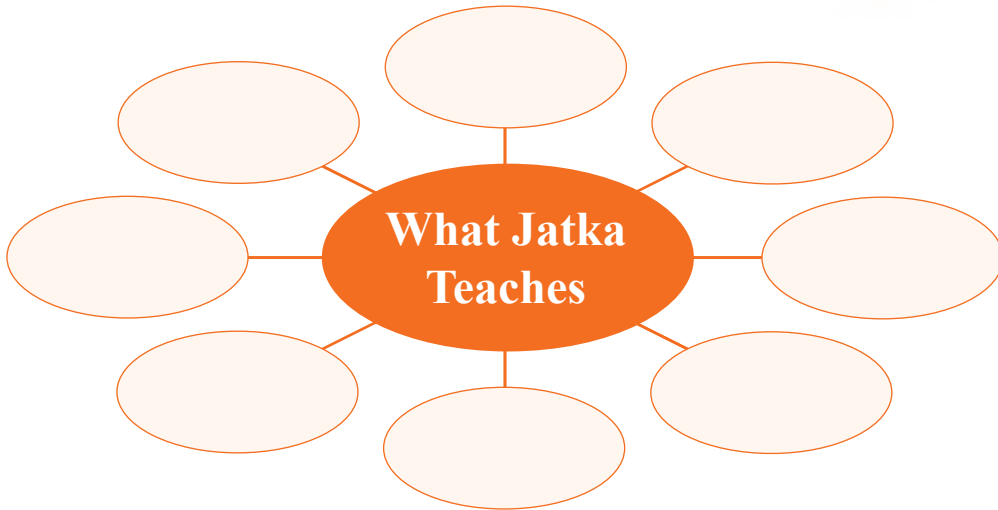
Participatory activity-53: Group work

Making list: Discuss in groups and make a list of forms Buddha was born in his past birth.

List
1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Participatory activity-54: Pair work

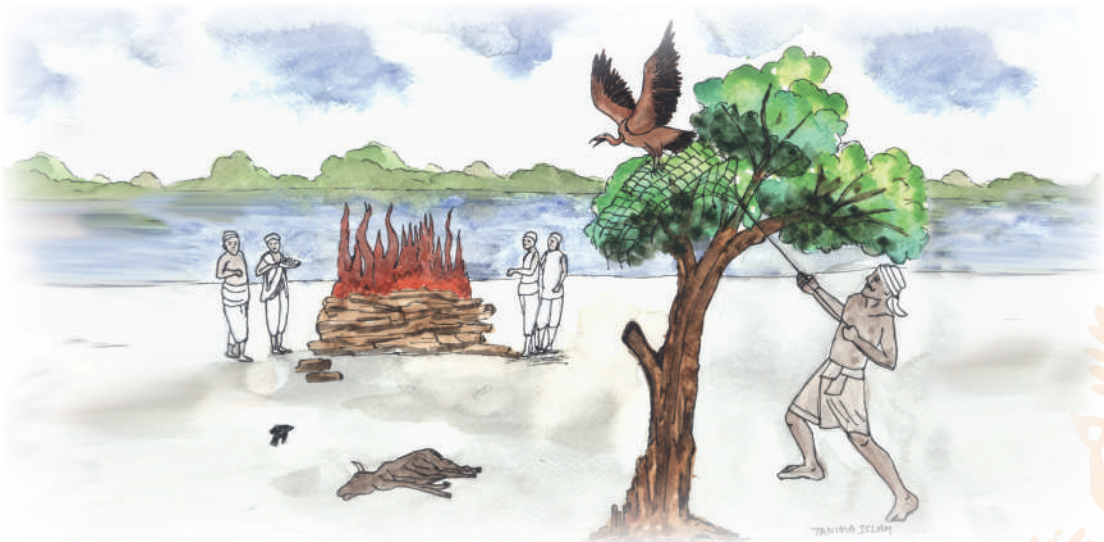
Mind Mapping: Fill in the blanks with appropriate words.



Life and Nature

There are many things to teach in Gridhra Jataka, Mitramitra Jataka, and Brikkhadharma Jataka. Today, we will learn about life and Nature by studying Gridhra Jataka, Mitramitra Jataka and Brikkhadharma Jataka.

Gridhra Jataka



Picture-25: Vulture caught in hunter's trap

In the past, during the reign of Brahmadata, the King of Vanarasi, Bodhisattva was born in the Gridhrakut mountain (Gridhra means Vulture) as Gridhra. His parents brought him up with utmost love. Growing up, Bodhisattva as Gridhra (Vulture) used to bring meat from various places to feed his parents. In this way, Bodhisattva Gridhra started to support his parents. At that time, a hunter occasionally set traps at the crematorium of Varanasi to catch Gridhra. One day, when the Bodhisattva entered the crematorium to look for meat, his feet got stuck in traps. Without thinking of his own freedom, he remembered his old parents and lamented; “Alas! How will my parents live? They will not know that I have fallen into a trap. They will be waiting for food. They will starve to death if I do not return with food.”

The hunter became affectionate to Gridhara lamenting for his parents’ sustenance. Releasing Gridhra, the hunter said, “Go back to the mountain cave. Take care of your parents. Make your relatives and friends happy.”

After being freed, Bodhisattva returned happily to the mountain cave with meat and began to support his parents.

Advice

Everybody should be responsible to his parents.

Participatory activity-55: Individual Work

Sentence Writing: Write five sentences about how we will serve our parents after growing up.

Participatory activity-56: Individual Work

Paragraph: Write a paragraph below on the topic-‘One should not hunt animals and birds.’

[illegible]

Mitramitra Jataka



Picture-26: Good friend



Picture-27: Bad friend

In the past, Bodhisattva was the financial and religious advisor of the King during the reign of Varanasiraj Brahmadatta. He had many other Ministers. King Brahmadatta loved an advisor very much and believed him because that advisor was very faithful. He helped the King relentlessly in all tasks. He kept himself aloof from the tasks that could spoil the King's reputation. As the King loved him very much, other advisors envied him and started muttering many slanders about his name. One day, they said to the King, "Maharaj, such an advisor is not beneficial to you. He is your enemy". But after investigation, the King found no fault in that advisor. Then he thought, "I do not see any fault of this advisor. How will I know who is a friend and who is an enemy?" The king went to the advisor, Bodhisattva, to know the matter. Bodhisattva suggested the King sixteen signs to know friends and enemies. Some signs of friend and enemy are given below:

Signs of an ally:

- 1) Your Majesty (Maharaj)! A person who enjoys your achievement and success is an ally.
- 2) A person who is happy with your happiness is a friend.
- 3) A person who considers your ally as a friend is an ally.
- 4) A person who rejects your enemy is an ally.
- 5) A person who protests criticism about you is an ally.

Signs of an enemy:

- 1) Your Majesty (Maharaj)! A person who has no smile on his face to see you is an enemy.
- 2) A person who is not happy to hear your praise is an enemy.
- 3) A person who turns away his eyes to see you is an enemy.
- 4) A person who says the opposite of what you say is an enemy.
- 5) A person who becomes jealous of your achievement and success is an enemy.

[* The above-mentioned signs of ally and enemy are applicable to all]

Advice

One should accept the ally and reject the enemy.

Participatory activity-57: Group work

Making a list: Discuss in groups and make a list of people with whom we should not make friends.

List
1. _____ _____
2. _____ _____
3. _____ _____
4. _____ _____
5. _____ _____
6. _____ _____

Brikkhadharma Jataka



Picture-28: Branches, bushes and vines of plants are intertwined



Picture-29: The tree was broken due to being alone.

In the past, during Buddha's time, there was a great quarrel among the kings over the water of the river Rohini. They were acquaintances and relatives of one another. Hearing the quarrel, Buddha appeared on the bank of the river Rohini and addressed the kings:

“Maharajas, give up the conflict among relatives. You should live in harmony with one another. If there is unity among the relatives, the enemy cannot do any harm”.

There must have unity among trees, let alone human beings. Once, there was a severe storm in a Salavana in the Himalayan Province. Not a single tree fell to the ground in the storm because the branches of the tree, bushes and vines were intertwined. There was only one large tree in that place. This tree fell to the ground because it was not united with other trees. Therefore, Maharajas! You should also live in harmony with one another.

Therefore, at the request of the relatives, Buddha delivered Brikkhadharma Jataka, which is given below:

In the past, during the time of Varanasiraj Brammadatta, God Vaisravana ruled the Deva Kingdom. After his death, Devaraj Shatru handed over the Kingdom to another God. The new God commanded the gods living in trees, bushes and vines, “Build houses wherever you like and live .” At that time, the Bodhisattva was living in the Himalayas as a god of trees. He told the gods, “You will not destroy the trees while constructing house. I am living in Salavana. Live around the Salavana.” Those who were wise among the tree gods did as the Bodhisattva suggested. Those who were stupid said, “Why should we live in the forest? How many advantages are there to live in the villages of localities, cities and capitals? The gods who live in such places receive gifts from the devotees.” Saying this, the foolish gods, going to the localities, started living in the trees there. Incidentally, one day, there was a storm and heavy rainfall in that place. The tree had many branches and strong roots. They could not withstand the speed of the storm because they were not attached to one another. The branches broke and fell to the ground. But when the storm appeared in the forest of interlocking Sala trees, it could not do any harm, not even to a single tree in spite of repeated blows. Then, the gods of the broken house went to Salavana of the Himalayas with their sons and daughters and told about their sufferings to the gods of Salavana. The gods living in the Salavana conveyed their sufferings to Bodhisattva. After listening to them, Bodhisattva said, “They have suffered so much because they did not accept my good advice.” Bodhisattva delivered the religious verse (Dharma Gatha) to them, “No danger comes if you live by embracing one another like the trees in the forest. There will be no fear of the enemy. Danger comes if we live alone. It is difficult to avoid them. It is good to live unitedly without quarrels.”

Advice

Unity is strength.

Participatory activity-58: Group work

Sentence writing: Discuss in groups and write five sentences on the usefulness of living together.

1.
2.
3.
4.
5.

Teaching of Jataka:



Picture-30: Sitting by the river, Buddha is advising the Kings to use water together.

There is a deep relationship among human beings, animals, and Nature. We can know this by reading Jataka. By reading Gridhra Jataka, we know that birds and

animals have families like human beings. They rear their children up with great affection. Their children also support their old parents like human beings. As human beings love their family members, so do birds and animals. Birds and animals suffer as human beings suffer when a family member is lost, dies or is injured. So birds and animals should not be hunted.

By reading Mitramitra Jataka, we can know who is an ally and who is an enemy. An ally always does good. He praises good deeds. He protects us from danger and guides us to the right path. On the other hand, the enemy does harm. He condemns even if one does good work. The enemy keeps himself aloof at times of danger and guides him to the wrong way. So friendship should be made by knowing the signs of ally and enemy.

From the Brikkhadharma Jataka, we learn that unity is power. Not a single tree fell to the ground in the storm because the bushes, vines, and branches of trees were intertwined. On the other hand, a large tree with numerous branches and strong roots fell to the ground in the storm because of being alone. So we should live together in harmony with one another. Enemy can not do harm if we live together. During Buddha's time, there was a quarrel among the kings of different kingdoms over the water of the river Rohini.

The kings were relatives of one another. Buddha advised them to give up their quarrels and use the water of the river Rohini in harmony without wasting it. After listening to Buddha's advice, they used water together and started living unitedly as they were living. Another name for water is life. We use water every day for various purposes. For example, we drink water, bathe with water, wash furniture, and irrigate land to grow crops. So everybody should use water without wasting it.

Participatory activity-59: Individual Work

Choosing right/wrong: Tick (✓) Right/ Wrong

- A. Birds and animals have no family like human beings. Right/Wrong
- B. Birds and animals nurture their children with utmost love. Right/Wrong
- C. Ally always benefits. Right/Wrong
- D. Coming forward, the enemy helps in danger. Right/Wrong
- E. Enemy can not do any harm if we live together in harmony. Right/Wrong
- F. Water should not be wasted. Right/Wrong

Participatory activity-60: Individual work

Matching: Match the left part of the sentence with the right one.

A. There is an intimate relationship among	A. live together in harmony.
B. We should	B. enemy cannot do any harm.
C. As man loves the members of the family	C. human beings, animals, and nature.
D. Friend always	D. use water properly without wasting it.
E. If we live together in harmony	E. so do birds and animals.
F. Everybody should	F. favours.



THE END

Academic Year 2024, Buddhist Religion – 3



The killing of living beings is a Great Sin.

-Gautam Buddha

Call **333** (Call Centre) for information, services and remedy of social problems.

Call **109** (Toll free, 24 hours) National Help Centre to redress and prevent violence against women and children.



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